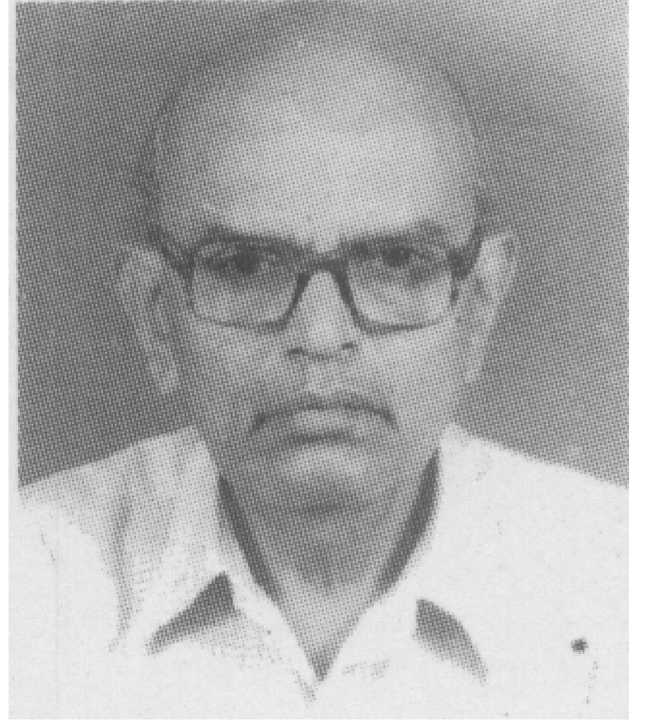
BRAHMA VIDYĀ RAHASYAM

(A Scientific Exposition of Brahmavāda according to Vedic Tradition)

A.S. Ramanathan

RAJASTHAN PATRIKA
JAIPUR

Seventy-five years old Dr. A.S. Ramanathan is a scientist by career. He retired as Deputy Director-General of Meterology from the India Meteorogical Department. He has to his credit a number of research papers, published both in India and abroad.



Dr. Ramanathan is well versed in Ancient Sanskrit literature and has good knowledge of Vedic tradition. Some years back, he came across the works of Madhusūdhan Ojha and his disciple Motilal Shastri on Vedic literature and was deeply attracted towards them. He came to Jaipur several times and devoted lot of time to study their writings. He was so much impressed by the expositions of Ojha that he went to the extent of saying that no other Ācārya has done such a scholarly and scientific analysis of our culture in the past as Ojha has done. He considers Ojha as an Avatar of Veda Vyāsa.

For the past few years, Dr. Ramanathan has been writing on Ojha's works, making special stress on his contributions to the scientific understanding of Vedic Culture. According to him, Ojha was the first scholar to pave the way for organised research studies in our Ancient Sanskrit literature.

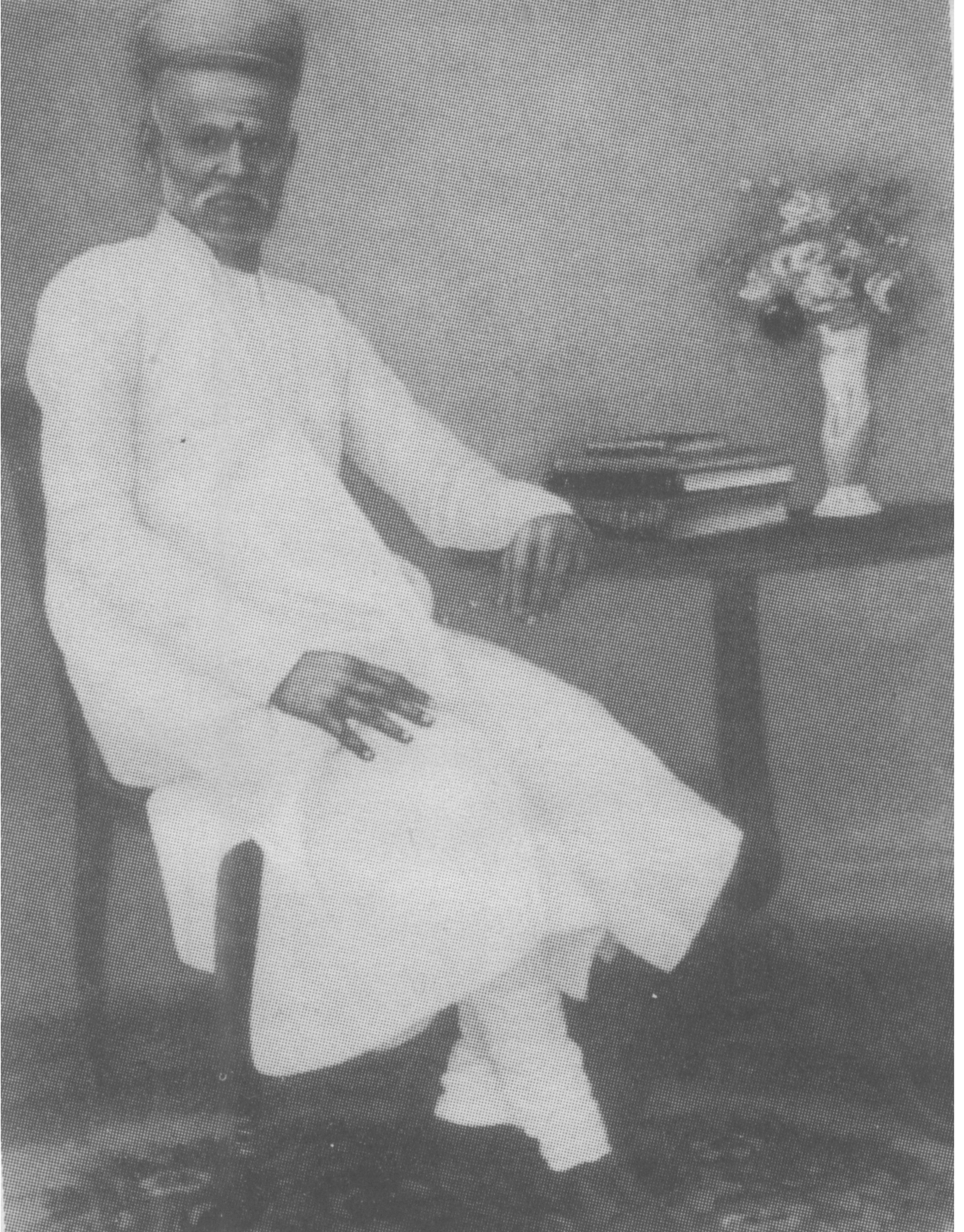
This is the sixth publication of the author. Earlier he has published five books namely 1. Weather Science in Ancient India. 2. What is Veda? 3. Vedic Concept of Soma. 4. Vedic Concept of Ātman 5. Ātmagatividyā.

These days Dr. Ramanathan is working on "A Scientific Presentation of the Advaita Concept according to Vedic Tradition." He is also editing with introduction and notes Ojha's commentary on Brahmasūtras and his work entitled 'Samsayataducchedavāda.'

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Vidyāvācaspati Madhūsudan Ojha

BRAHMA VIDYĀ RAHASYAM

(A Scientific Exposition of Brahmavāda according to Vedic Tradition)

Together with
The Presentation of Three works of
Vidyāvācaspati Madhūsudan Ojha

On

BRAHMA VIJNĀNAM

Part-I

1. Dasavāda Rahasyam

2. Siddhāntavādah

Critically edited with Notes and Introduction

by

A.S. Ramanathan

Published by

RAJASTHAN PATRIKA, JAIPUR
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Foreword

It is my pleasure and previlege that Dr. A.S. Ramanathan has dwelt on Shri Bhagvat Gita. There are many commentries on Gita but hardly any one has touched the essence of Gita. Gita is authentic book amongst Sastras. It is one of the three authentic scrpturs (1) Gita (2) Vyas Sutra and (3) Vyas Sutra Meemansa. There are unnumberable commentries on Gita but hardly any of them has touched the bottom of the Sastras. Dr. A.S. Ramanathan has touched the subject and derived essence of it. Let us take the word "वैश्वानर" Vaishwanar. It is the combination of all the three Sastras. Dr. A.S. Ramanathan has given valuable contribution by using this trio Vaiswanar is the combination Prashthan Trayee. It contains Gita, Upnishad and Vyas Sutra. This trio depicts the meaning of each word. These words are (1) Gita (2) Upnishad (3) Vyas Sutra. Gita is authentic sashtra. Through Prasthan Trayee, It has touched the essence of it. Several Acharya say that we die but Gita says we donot die but change the body and keep on changing the body. According to Gita the soul never dies but goes on changing the body, dying thing the body.

Dr. Ramanathan has tested which is made of matter. Matter is also undestroyable but changes shape. Though it changes but based on soul. The soul has no identity. It manifesed matter in various shapes and goes on changing. The theory everything changes on the basis of some unchangable thing. We can not walk on any moving object. Moving object will carry nowhere we always move on unmovable things. Dr. Ramanathan's thought states that we can move on immovable basis. On application the soul is movable, it move through matter. Matter always rests on soul. Theory emerges that matter moves on immovable object. Dr. Ramanathan lives in Shri Rangapuram but lacs of his reader know him by name because he works on Gita. He has touched essence of Gita. Hardly readers of Gita understand the meaning of Gita. For example Vaishwanar (वैश्वानर). The readers of Gita do not understand the meaning of "वैश्वानर". Vaishwanar is the combination of "अग्नि" (fire), air and the sun. Hardly reader can explain the meaning of "वैश्वानर". Gita says "नाहं प्रकाश: योगमाया समावृतम्" (I am not visible, I do not appear but covered behind Yog Maya, Lord Krishna is black and hidden behind Yogmaya. These two words illustrates to explain the meaning of Shri Mad Bhagavad Gita.

(K. C. Kulish)

पथिकप्रोत्साहनम् *

पान्थ! क्व यासि जटिलोऽस्ति तवैष पन्था यद् गन्तु मिच्छसि पदं तदितो न लभ्यम्।
चेत: स्थिरीकुरु, वच:शृणु मद्विधानामायान्ति येऽत्र पथि दर्शकतानियुक्ता: ॥१॥

यस्यास्ति दृष्टिरुचिता, स न चेच्चरिष्णुर्यो वा चरिष्णुरुचिता यदि नास्य दृष्टि :।
भूयस्तयोरिह न चेदुचित: सहायो गन्तुं कथं प्रभवतो विषमा सृतिश्चेत् ॥२॥

बाढं चरस्यपि न पश्यसि साधुमार्गं दूरंगमे पथि परापतितोऽसि दैवात्।
हा! हन्त! कण्टकितमन्तरमेतदन्तश्चिन्तश्चिराय चरसीति विचिन्तयामि॥३॥

आगच्छ संनिधिमुपास्व, तवैष दृष्टिं संपादयामि न चिरादिव दृष्टिविद्य :।
यं दर्शयामि तव राजपथं सुगम्यं रम्यं तमेहि चर तत्र सखे! सुखेन ॥४॥

दृष्टिं ददामि निपुणं चरणं ददामि पन्थानमप्युपदिशामि लघुं सुगम्यम्।
एतावदेव गुरुदेवनियुक्त कर्माऽनेकायने पथि विधातुमिह स्थितोऽस्मि ॥५॥

विद्यैव साधु विदिता विहिता हि दृष्टिस्तद्दृष्टिपूतपदमेव पदं स धर्म: ।
आद्यन्तरन्तमधुरं मनस: प्रसादं येनैत्यशङ्कमिह सत्यकृत: स पन्था: ॥६॥

ज्ञानं च भक्तिरथ कर्मविधानमित्थं सन्ति त्रयोऽत्र सुगमा निगमागमार्घ्या:।
पन्थान एषु निरताश्चरतानुकामं किन्त्वत्र संकरगतिर्न हिताय व: स्यात् ॥७॥

कामं चरन्तु यदि कर्मपथे रुचिश्चेत् कामं चरन्तु यदि भक्तिपथे रुचिश्चेत्।
ब्रूमो वयं तु परमोन्नतिलाभहेतुं विज्ञानमार्गमनुसंचरतेह जेतुम् ॥८॥

आयाहि याहि न चिरादिव यत्र यासि त्वं हृद्यहृद्यमपि मे वचनं विचार्य।
मन्ये मनो मुदमुपैष्यति ते मदुक्त्या दृष्ट्वोत्तरे पथि पदं पदमेव सत्यम्॥९॥

विदूरवास्तव्यविहस्तवस्तुनोऽपरोक्षसंसाधनमस्ति किञ्चन।
मदन्तिके, तद् यदि कौतुकाय ते तदा तदालोकनलोचनो भव॥१०॥

ननु प्रतिज्ञाय वदामि तादृशप्रतीतिसंसिद्धपदार्थगौरवात्।
क्रियामिमां तुच्छधियाऽवहेलया न हेयतामानय मानमानय ॥११॥

अथेदृशं वस्तु चमत्कृतावहं बहूपलभ्यं यदि भूरि मन्यसे।
तदा तदालोकनलालसाय मे प्रसीद मा सीद नयस्व मामिह॥१२॥

अथेह विश्वस्तमिदं वदामि वो न वेदतो वेद परं सुवेदनम्।
यदेव वेदेन निवेदितं परं तत्त्वं तदेवात्र निवेदयामि व: ॥१३॥

वेदाद् भारतधर्म्ममर्म्मसु गतिर्वेदस्य चार्थ : क्रमाद्विप्रैर्विस्मृत एव तेन च बुधा धर्मोपपत्तौ श्लथा:।
तस्माद् ब्राह्मणविक्लवं क्षपयितुं कर्तुं तदभ्युन्नतिं ब्रह्मभ्यो मधुसूदनोऽयमधुना ब्रह्मानुचष्टे मधु ॥१४॥

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* Vidyavācaspati Madhusūdan Ojha's open invitation to students who want to acquire knowledge in Vaidikavijñānam,

ओम्

श्री गुरुभ्यो नमः।

PREFACE

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया। चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

यो निर्विशेषः स परात्परो भवन् निरञ्जनः सन्नुपसृष्ट ईक्ष्यते।
हित्वोपसर्गं स निरञ्जनो भवन् परात्परः शिष्यत एव केवलम् ॥

प्राक् कर्मोदयतो हि यस्य मिथिलादेशे शरीरोदयः श्री विश्वेशदयोदयाच्च समभूत् काश्यां सुविद्योदयः।
राज्ञा प्रीत्युदयाज्जयपुरे संपत्तिभाग्योदयः सिद्धस्तन्मधुसूदनाय गुरवे नित्यं प्रमाणोदयः ॥
शब्दा भावसमर्पकाः श्रुतिशिरोभूषास्तदर्थाः पुनः शैली च प्रकटार्थवाक्यमधुरा तेजस्विकण्ठस्वरः।
वस्त्वाश्चर्यकरं रसोऽपि विदुषामानन्दसंप्लावकः प्राज्ञश्रीमधुसूदनस्य वचसि ग्रन्थेषु चैतत्स्फुटम् ॥
आजन्मविद्याव्रतपालकाय वेदेषु शास्त्रेषु च तत्पराय।
विद्वत्सु मान्याय महाबुधाय नमो नमस्ते मधुसूदनाय ॥

आलोडिता यैः श्रमतो न वैदिका ग्रन्था न यैरत्र समाहितं मनः।
सिद्धिश्च दैव्यस्ति न येषु ते हठादर्हन्ति नोत्क्षेपयितुं कुतर्कतः ॥
यत्र प्रदर्श्याः विषयाः पुरातनाः यत्र प्रकारोऽभिनवः प्रदर्शने
यत्र प्रमाणं श्रुतयः सयुक्तयस्तद् ब्रह्मविज्ञानमिदं विमृश्यताम् ॥

I am extremely happy to present to the readers, this book entitled Brahmavidyā Rahasyam which is the fourth book in our series on Ātmavidyā as conceived and preached by our Maharṣis. I am particularly happy that I am able to present to the readers three important original texts of Madhusūdan Ojha on Brahmavijñānam and provide notes on them. They are 1. Daśavāda Rahasyam. 2. Brahmasiddhāntah (Siddhāntavādah) and 3. Samśayataducchedavādah. I have also provided an elaborate introduction to the subject in the beginning of this book in which I have highlighted many aspects of Brahmavidyā wich are of great interest to the readers and which have been admirably treated by Ojha in the texts included in this book.

Most of the books on Brahmavidyā available so far give us the impression that this Vidyā is contained in the Upaniṣads, Brahmasūtras and Bhagavadgītā. Therefore the authors of these books have confined their studies and exposition to the elucidation of the teachings of the three great Ācāryas (Śankara, Ramānuja and Madhvācārya). That it is not so, has been made amply clear in the expositions of Madhusūdan Ojha. This most outstanding Vedic scholar we have ever known, has traced this Vidyā right from prevedic times to the Upaniṣadic period and has explained the development and ramifications of this Vidyā in a masterly way. He has written many books on this subject quite of few of which were brought in print many years ago but never received the attention they deserved. I hope to bring out most of them with

notes and introduction, so that his writings become available to a larger section of the scholar community. All of us are very much aware that this subject requires the right type of mental equipment and dedication on the part of the reader. But even a casual reading of the beautiful verses that Ojha has presented to the reader in these texts will reveal the richness of Sanskrit language and the fertile mind of the composer of these verses. It is very difficult for any one to decide whether the verses contribute to the richness of the language or the language contributes to the rich content of the verses.

I am never tired of repeating that Madhusūdan Ojha was the most outstanding Vedic scholar we have known during the past two thousand years. In the field of Vedic Sciences he was far ahead of his times and very few had the necessary scholarship to follow his teachings. Since his mind worked like that of a creative scientist, he could probe into the mighty minds of our sages understand their basic concepts and explain to us very lucidly the logic of Vedic thought. An intelligent reader can read between his lines and understand many things which at first sight look puzzling. It is most unfortunate that for want of proper care, many of his writings have been lost. Some of them were borrowed by interested scholars and were never returned. The result has been that we have today only a few of his works brought into print long ago and some torn manuscripts which badly require printing. For example his work entiled वेदसमीक्षा is one of the most outstanding contributions to Vedic research. Nobody knows who is keeping it. Ojha's son has written somewhere that somebody borrowed it from him but it was never returned. Whatever was put in print in those days were entirely due to the untiring efforts of a few distinguished scholars like. Giridhar Sharma Chaturvedi, Surjandas Swami and Ādyādatta Thakur who had close contact with Ojha and had known his extraordinary abilities in the interpretation of Vedic texts. Later Vasudevśaran Agrawala also took great interest and brought into print a few of Ojha's works.

Recently Karpurchand Kulish has taken great interest in the publication of Ojha's works. Apart from a few works of Ojha which Kulish has brought into print, his main contribution has been that he has brought into print many of the Hindi writings of Motilal Shastri who was a student of Ojha. Kulish has been mainly instrumental in the creation of a cell for Ojha studies in the university at Jodhpur.

Motilal Shastri had the ability to prepare notes in Hindi on whatever subject his master taught him and had left good amount of notes prepared by him A few of them were printed during his life time by himself and the rest have been taken up by Kulish for printing. Quite a few of these notes have already been published by Rajasthan Patrika whose Founder Editor is Kulish. The most notable of them are his notes on some Kāṇdas of Śatapatha Brāhmanam which reflect Ojha's depth of knowlede in यज्ञविद्या. Ojha had great appreciation for Motilal Shastri for his ability to prepare notes on his lectures. He blessed Motital Shastri with the following words,

मा-ज्ञानं संपदेतस्या उतीला रक्षणस्थितिः।
तां लाति यः समादत्ते स मोतिलाल उच्यते॥

implying that he is capable of protecting the jñānasampatti entrusted to him by Ojha. It is most unfortunate that Motilal Shastri did not have any students in this line to hand over the jñānasampatti to them so that it is not lost for ever after him. Nor did he edit any of Ojha's original works with commentary during his life time. Ojha's contributions are as rich and as valuable as the contributions of Śankara Ramānuja and others but while the jñānasampatti of these Ācāryas have been handed over systematically from generation to generation and is intact and well protected by devoted scholars, it is most regrettable that Ojha's contribution met with a different fate and many of them have been lost for ever. We can only say, बलीयसी केवलमीश्वरेच्छा!

It is with the above painful feelings at this late stage of my life, I have decided to try my best to bring out as many as possible of the original writings of Ojha with notes and introduction in English so that people will realise how great he was.

I am therefore planning to take up the following works for printing with notes in future.

1. शारीरकविमर्शः। ब्रह्मसूत्रहृदयम्। 2. इन्द्रविजयः। जगद्गुरुवैभवम्। स्वर्गसंदेशः।
3. साध्यदेवतानां दशवादाः। 4. ब्रह्मसमन्वयः। ब्रह्मचतुष्पदी। ब्रह्मविनयः । 5. महर्षिकुलवैभवम् ।
6. निवित् कलापः। 7. वेदसमीक्षा । वैदिककोशः। वर्णसमीक्षा । छन्दस्समीक्षा ।
8. यज्ञमधुसूदनः। 9. यज्ञसरस्वती । छन्दोभ्यस्ता। 10. पुराणसमीक्षा ।

Some of the most valuable writings, of Ojha which could not be traced at all are,

1. आगमरहस्यम् containing six major parts and a total of 120 topical essays on the subject.
2. ज्योतिश्चक्रधरः- Major work on ज्योतिश्शास्त्रम् containing five sections viz. ताराविज्ञानम्, गोलविज्ञानम् होराविज्ञानम्, कादम्बिनी and लक्षणविज्ञानम्. Only कादम्बिनी is available in print.
3. धर्मसमीक्षा, यज्ञसमीक्षा 4. उपनिषद् हृदयम्

The original text for Brahmasiddhānta of Ojha I have used here, is what was edited by Giridhar Sharma Chaturvedi with a commentary in Sanskrit and published by V.S. Agrawala in 1961. This commentary has been very useful to me. For the text of Samśayataducchedavāda I have used the one that was published by Ādyā Datta Thakur in 1926. Motilal Sharma's grand son Pradyumna Kumar Sharma had prepared this text with the notes of Motilal Sharma and this has been recently published by Rajasthan Patrika. I have consulted these notes also in the preparation of my book. As regards Daśavāda Rahasyam I have used the text that was reprinted by Ojha's grand son Padmalochan Ojha in 1952.

I sincerely thank Shri Karpur Chand Kulish Founder Editor Rajasthan Patrika Jaipur for all the assistance I have received in the publication of my books. My thanks are also due to S. Sivakumar of Sankari Lasers chennai -5. and to Art Prints Chennai - 5. for the typesetting work carried out by them.

Chennai - 4. A.S. Ramanathan
June 2001

ओम्
श्रीगुरुभ्यो नम:

पूर्णमद: पूर्णमिदं पूर्णात् पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

BRAHMAVIDYĀ RAHASYAM

I. INTRODUCTION

In all our writings our main thesis has been that our understanding of Vedic culture did not proceed on the right lines for quite some time mainly because of a knowledge gap between the originators of Vedic culture and the subsequent scholar community who inherited it in some form. This gap might have been caused by some natural calamity which occurred at some time in the past. Lack of scientific insight into available literature by the followers of this religion during subsequent periods also contributed largely to our failure to evaluate correctly this treasure of knowledge and use it to our best advantage. The western scholars who in the recent past tried to probe into our literature had neither the background knowledge nor the mental capacity to extract the right type of message it contains. As regards the Indian scholars of recent times, I am sorry to point out that with the exception of Madhusūdan Ojha, all had completely neglected the valuable information available in the Vedas and Brāhmaṇas while interpreting the message of the Upaniṣads and therefore their understanding of the Vedic culture was imperfect and incomplete. There is therefore a great need to undertake a detailed study of our Ancient Sanskrit literature in the light of the findings of Madhusūdan Ojha and propagate them among the interested people who will surely realise how relevant these studies are to the present day society which is facing a moral degradation and disinetgration.

Tremendous advancements have taken place in recent years in various branches of science. Particularly in the field of medicine certain outstanding discoveries have been made. To day we know all the DNA codes of human beings, which are believed to give us valuable information on hereditary transmission of diseases and disorders through the genes. This is expected to revolutionise medicine and medical treatment of diseases in the twenty first century. But then the question is, will it make life more comfortable in the future? Certainly not. The point is, that unless the scientists discover the DNA. codes of genes carrying good and bad samskāras (Vāsanās) and take corrective measures to considerably decrease the number of people carrying undesirable Vāsanās which make them indulge in all sorts of immoral activities like corruption, terrorism, large scale killings and caste wars etc, unless man understands to nurture and tame Nature to his advantage, so that he can live in tune with her, man's miseries will continue and man's tendencies to create Narakas in this world will also continue. Fortunately for us, there are yet a few intellectuals, sādhus, philosophers and scientists who have sufficient Vedic culture left in them to rise to the occasion and make their presence felt by discovering methods of controlling evil tendencies prevalent in the present day society. When this is done we can hope to have a better future for the mankind.

I will elaborate the above point a little further. Most us are familiar with the two laws of Thermodynamics which Rudolf Clausius formulated long ago. They pertain to the behaviour of thermal energy. The first law states that while energy is conserved it loses quality. This measure of loss of quality was named Entropy by Clausius. The second law states that the Entropy of the universe tends to a maximum. This results from the fact that when a gas expands without doing work the randomness of molecules increases and it is increasingly more difficult to heat the system. Entropy is just a measure of randomness or disorder.

How then do some living systems exhibit high order and continue to show increase in the same? Well, it was Schrödinger who gave the answer and said that these living systems maintain low levels of entropy by sucking orderliness from the environment. For example living plant systems increase their orderliness with sunlight at the expense of the sun losing his order through thermonuclear processes. One can infer many things from this important conclusion of Schrödinger.

Entropy which represents the measure of disorder and Information which represents the measure of order are inversely proportional to each other. Information is today an active force giving form and character to matter and mind. The DNA in the living organism is believed to carry information from one generation to the next. It is this fact that has an important bearing on the concepts of our sages. To understand this, we have to recall some relevant concepts of our sages which have already been discussed in some detail in our previous books.

According to Sānkhya theory there are two entities viz Prakrti and Purusa which are quite independent of each other. It is from Prakṛti that the universe comes into existence and therefore constitutes its first cause. It is characterised by three guṇas Satva, Rajas and Tamas which form its constituents. These three guṇas ar interdependent and can never be separated from one another. Satva represents whatever is pure and fine. Rajas represents whatever is active and Tamas is inanimate and offers resistance to refinement. Initially the three gunas are in balance but when creation takes place the diversity of the things that come into being is due to the diversity in the proportion in which guṇas enter in the creation process. Prakṛti is all pervasive and undergoes changes perpetually. It is Satvaguṇa that contributes to the evolution of mental life consisting of manas buddhi and antahkaraṇa.

On the other hand Puruṣa is a static and passive witness to the activities of Prakṛti. He is sentient (sacetana) unlike Prakṛti which is believed to be insentient (Jada). In other words there is a spiritual entity behind Prakṛti for the sake of which it evolves.

Vyāsa in his Brahmasūtras strongly refutes Sānkhya theory of creation on the ground that an insentient entity Pradhāna (Prakṛti) cannot be the root cause of creation. According to the Upaniṣadic school it is Puruṣa who transforms into Prakṛti. This transformation is effected by a force called Māyā (प्रकृतिं स्वामवष्टभ्य संभवाम्यात्ममायया-भ.गी). This Prakṛti in turn transforms into Vikṛti (material used in the creation of Viśva) and thereafter creation of Viśva takes place. It is Purusa that is everything (पुरुष एवेदं सर्वम्). The statement in the Brāhmaṇa viz ''चतुष्टयं वा इदं सर्वम्'' also means that the four things viz Puruṣa, Prakṛti Vikṛti, Viśva constitute everything and therefore constitute Prajāpati.

In the language of Kathopaniṣad Amṛta, Brahma and Śukra constitute everything in the Viśva. To put it in another way the first state is Puruṣa and the second state is Prakṛti. Both these are amṛta predominant. The third state is also Prakṛti which is martya predominant. Thus we have three Puruṣas who are called Avyaya Puruṣa Akṣara Puruṣa and Kṣara Puruṣa. Both Akṣara Puruṣa and Kṣara Puruṣa evolve from Avyaya Puruṣa. All these three Paruṣas always go together. Avyaya Purusa is manas predominant and constitutes the basic support in the creation process. Akṣara Puruṣa is the nimitta Kāraṇa and is prāṇa predominant Kṣara Puruṣa is the upādāna Kāraṇa and is vāk (matter) predominant.

Here we are mainly concerned with the role of the three guṇas in the Upanisadic school. For this purpose we should recall the composition of our Ātman which, though only one consists of a number of components. Actually a group of Ātmās function both in Īsvara Prajāpati and Jiīva Prajāpati with the basic support of one supreme Ātmā called Cidātmā. Of these, three are considered as principal Ātmās. They are 1. Amrtātmā which is also called Ksetrajña Ātmā 2. Brahmātmā also called Antarātmā or Jīvātmā and 3. Śukrātmā also called Bhūtātmā. Manu describes these three in his Smṛti (12/12-14)

Saura Ātmā is the Ksetrajña Ātmā which is instrumental for all our actions Bhūtātmā is the outer Ātmā which does work. The Ātmā which is aware of sukha and duhkha is the Cāndra Mahānātmā which is the Jīvātmā or Antarātmā. It is this Mahānātmā which reaches us from the moon that is responsible for the functioning of the three guṇas satva, Rajas and Tamas in us. This Mahānātmā is made up of mrtyu and amrta parts of Cāndra rasa. The Kausītāki Upanisad says that when the Jīvātmā leaves the body it goes to Candraloka (ये के चेऽस्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति। कौ. उप·1.2). Actually when the rasa from Cidātmā (Īśvara's chief Ātmā) reaches us, it passes through the sun and gets mixed with his rasa. The mixture of these two reaches us and constitutes our Vijñānātmā. The reflection of Vijñānātmā on Mahānātmā constitutes the Satva guna in us. When this Satvaguna of Mahānātmā which is formed out of Soma rasa mixes with the Prajñāna part of Bhūtātmā, it purifies the Prajñānātmā which in turn receives the Vijñānātmā and spreads it all over the body. The mixture of Cidātmā and Vijñnātmā which takes place inside our body enables the Prajñānātmā to become jñānamaya. It resides inside our heart region and enables our sense organs to function.

When the reflection of Vijñānātmā on Mahānātmā is partial as what happens to the moon when it goes round the earth, Rajoguṇa is produced in the Mahanātmā. When it is weak or totally absent Tamoguna is produced. All these three gunas constitute the natural form of Mahānātmā. These depend on one another like, oil, wick and flame in a lamp. In the fourteenth chapter of Gītā, the Lord gives beautiful description of the three guṇas (14/5-18)

In other words all that is pure, all that is luminous all that is knowledge and happiness pertain to Satvaguna. On the other hand Rajas causes passion, unrest and attachment to action. Tamas which is born of ignorance causes bewilderment, laziness and sleep. When Satva guṇa is predominant, Rajas and Tamas connot have any effect in the system. When the Rajas or Tamas is predominant, they suppress the two gunas. There is thus always a confrontation among the three and whichever is predominant wins and has full influence on the system.

When Satva is predominant the light of wisdom penetrates every sense organ. The development of the right type of Śraddhā is directly related to the predominance of Satvaguna in it. Sharp intellect, capacity to quickly absorb knowledge, truthfulness, forbearance, control of the senses, fearlessness, equanimity and all other divine gifts to man are easily acquired by one in whom Satvaguṇa is predominant. (Gītā 19/4,5). He gains knowledge of Kṣetra and Ksetrajña which chastens his adhyātmā and as a result he becomes a Jñānī exhibiting twently laksanas as the Lord says in Gītā (13/8-12)

The Deva sampatti which means all the good qualities which we inherit and which elevate us grow when the Satvaguṇa is predominant. Actually our Adhyātmasamsthā has undesirable traits (doṣas) too and to remove them we resort to some Karma prescribed in the Śāstras which in effect are intended to remove the undesirable traits and qualities (guṇas) already existing in the Atmā. These processes are called Dosamārjana samskāra and Gunādhāna samskāra. When they are completed the Ātmā becomes fit for further perfection and that is achieved by a third samskāra called Hīnangapūrti samskāra. In this condition the full benefits of the four types of Buddhiyoga as preached by the Lord are acquired by the person and he marches steadily towards Īśvarahood.

Now let us put it in a different way. When the Satvaguṇa predominates the entropy which means degree of disorderliness is low and in that condition the living organisms which pertain to mind and matter attain sufficient sophistication and put up richer and more complex structures in their molecules by fully exploiting the information (orderliness) available in the system. The DNAs have now the potentiality of carrying maximum information on all the desirable traits to the next genration. If there is sustained effort to develop further under favourable condition the human being at one stage attains superhuman skills which enable him to march towards attaining Godhood (Īśvarasādharmya). This is the sum and substance of the teachings of Gīta. Nay, it is the sum and substance of the entire Vedic religion and all other developed religions of the world.

When the human beings of the above type increase in number, a proper environment is provided and they affect the life and conduct of the other members of the society in the most desirable manner and the latter also move slowly towards achieving superhuman skills and a few of them attain Godhood. If any one of them dies before reaching some sort of perfection in the art of divine living he is born in families which provide him the proper conditions for continuing the development process. That is why the Lord says,

"शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते।" (भ.गी)

It is very important to note here that when the sādhus who have achieved highly developed mental life, move among ordinary humans, personally they suffer depletion of their superhuman qualities, because the sensistive people who surround him, practically suck the satvagunas and benefit by them for improving their divine qualities, Such a loss suffered by the sādhus has to be constantly made up by seeking seclusion now and then and devoting their time to what we call Tapas. That is why we find that many of the sādhus with highly developed souls seek solitude more often than taking part in congregations (अरतिर्जनसंसदि)

Now, on the other hand if people specialise in acquiring Āsura sampatti and indulge in all sorts of nefarious activities like large scale corruption leading to immoral life, large scale killings, caste wars and other unsocial activities then the orderliness in the system is considerably weakened thus blocking development. In that condition the DNA's carry the most undesirable information like diseases, infirmities and other imperfections of mental and physical systems to the next generation. This will have disasterous consequences which are bound to affect the future generations and convert the world into a Naraka. This is what he Lord says in Gītā (16/6-19).

It will be clear to the reader that our failure to grasp the above message of our sages and act accordingly has resulted in the erosion of all values in the life of our society which we are facing today. Since the disease is deep rooted, it requires tremendous effort on the part of right thinking intellectual community, if at all we want to arrest its growth. Model community centres have to be set up by utilizing the services of sādhus and intellectuals who are known for their integrity both in their private and public life. However the results of such efforts under the present conditions will remain unpredictable for a very long time to come. With these preliminary remarks we pass on to our subject proper.

II. HISTORICAL BACKGROUND

That the cultural history of India started much before the Vedic seers started composing their hyms became evident for the first time when the Indus Valley civilization was unearthed. Since then much light has been thrown on what we call the Prehistoric Civilization of this ancient land.

Madhusūdan Ojha on his part made valuable contributions to the intellectual activities of some civilized societies which flourished during pre-Vedic period by collecting evidences from Vedic and Purānic passages. Ojha divided the period from the time human beings came into existence on this land to the present time into four Yugas viz असभ्ययुगम् (Primitive Period) सभ्यतायुगम् (Period of early civilised societies) ब्रह्मणोयुगम् (Period of Brahma's rule) and विद्यमानयुगम् (Present Period). In his work named जगद्गुरुवैभवम् Ojha says.

पुरा त्वसभ्या मनुजा अशिक्षिताः कदाचिदासन्निति तर्कयामहे।
तेषां चरित्रं समयानुसारतोऽसभ्यं भवेत् तत् लिखितं न लभ्यते। ।१।
ततः परं ये प्रथमे सुशिक्षितास्ते यामनाम्ना प्रथिताः पुराऽभवन्।
स्वायंभुवं नाम तदन्तरे विदुर्यस्मिंस्तु काले त इमे भुवि स्थिताः। ॥२॥
यामाश्च तृप्तिमन्तस्त्विंषिमन्तो व्रजकुला इति त्रिधाः।
ते च विलुप्ताः कालेऽतीते मणिजा अथोदिता अपरे॥३॥
साध्या महाराजिकसंज्ञका अथो आभास्वरा वा तुषिता इति क्रमात्।
ते ब्राह्मणक्षत्रियवैश्यशूद्रवत् कर्माण आसन् मणिजाभिधा नराः ॥४॥
त्रेतासु यज्ञानुविधिः प्रक्लृप्तो यैर्ये भृशं यज्ञरता बभूवुः।
साध्यानिमानाहुरमीह नाके स्वर्गैकदेशेऽप्रथयन्त यज्ञान् ॥५॥

यज्ञावृदुद्बोधक यज्ञवेदग्रन्था अनेके रचिता अमीभिः।
सब्राह्मणाः सोपनिषद्रहस्याख्यानेतिहासाः सपुराणकल्पाः ॥६॥
साध्या बुधा इत्थमिह प्रधानाः आसन् पुरा द्वादशवर्गभिन्नाः।
त एव वीरान् व्यवसायिनोऽन्यान् कारूश्च नीत्वा निजकर्म चक्रुः।
त एव साध्या मणिजा मनस्विनः स्वतो मनश्चक्रुरिदं जगत्प्रति।
किमस्य मूलं कथमुद्बभूव तत् कियज्जगत् कर्हि गमिष्यति क्षयम् ॥७॥
विमर्शयन्तो बहवस्त इत्थं पृथग् पृथग् भिन्नगतिं प्रजग्मुः।
ते ह्यन्यदन्यज्जगतोऽस्य मूलं निर्धारयन्तो बिमता बभूवुः ॥८॥
एके रजांस्याहुरथाम्भ एके वायुं च वा व्योम च वैक आहुः।
तथाहुरन्येऽमृतमृत्युमन्येऽहोरात्रमन्ये सदसत्त्वपश्यन्. ॥१०॥
वयो वयोनाधमुशन्ति केचिद्दैवं परे संशयमेषु केचित्।
तदित्थमग्रे दशधा प्रवादाः कालेषु जाता बहुषु प्रचारम् ॥११॥

In other words Ojha says that during the first Yuga called 'असभ्ययुगम्' people were devoid of any culture and we do not have any record of their civilised life. On the other hand during the सभ्यतायुगम् which followed people were civilised and cultured. They lived during the period of Svāyambhuva Manu. They were called Yāmas and were Devas in the sense that they lived in Bhaumasvarga. They consisted of three groups of people viz. Trptimantas, Tvisimantas and Vrajakulas. Ojha quotes Vāyu Purāna in this connection.

"त्रेतायुगमुखे पूर्वमासन् स्वायंभुवेऽन्तरे। देवा यामा इति ख्याताः पूर्वं ये यज्ञसूनवः।।
अजिताः ब्रह्मणः पुत्राः जिताः जिदजिताश्च ये। पुत्राः स्वायंभुवस्येते शुक्रनाम्ना तु विश्रुताः॥
तृप्तिमन्तो गणा ह्येते देवानां तु त्रयः स्मृताः। तुषिमन्तो गणा ह्येते वीर्यवन्तो महाबलाः।
ये वै व्रजकुलाख्यास्तु आसन् स्वायंभुवेऽन्तरे। कालेन बहुनातीताः अयनाब्दयुगक्रमैः॥"

(वायुपुराणम् . अ.३१)

In course of time these people became extinct and another class of people called मणिजs came into existence. They consisted of four groups of people called Sādhyas, Mahārājikas Ābhāsvaras and Tuṣitas which corresponded to Vedic classification of men into Brāhmanas Kṣatriyas, Vaiśyas and Śūdras. The Sādhyas were greatly interested in Yajñavidyā which had become a highly developed Vidyā during their period. They practiced and propagated this Vidyā in Bhaumasvarga which was said to be their abode.

A reference to these Sādhya Devas is available in Ṛgveda in a ṛk in Puruṣa Sūkta which says,

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥

(ऋ.वे. 10.96.16)

According to Madhusūdan Ojha, the Bhaumasvarga of the Sādhya Devas extended right from Pamirs upto the Siberian region. The Siberian region was the territory of Bhauma Indra

and Amarāvatī was his capital city. Bhauma Brahma was the head of Vistapa which was located on the Prāgmeru. (Pamirs). Prāgjyotiṣa was the capital of Brahma Viṣtapa. The Visnu Vistapa was in the Bhadragiri Candiragiri region. Between Brahmaviṣtapa and Viṣṇuviṣtapa, Bradhnasya Viṣtapa was situated. The region where the Sādhya Devas conducted their Yajñas, the so called 'Deva Yajña Bhūmi' was located right over there.

For further details the reader is referred to Ojha's works Indravijaya, Jagadguruvaibhavam, and Svargasandeśa.* It is for historians and archeologists to see if there is any connection between what Ojha says and Indo Iranian and Indo European civilisation on the one hand and Indus valley civilisation on the other.

It is during the period of Sādhyas many schools of thought pertaining to the origin sustenance and end of tis Jagat were prevalent and with which we are concerned here. Some thought a primordial substance called Rajas was the starting point in the creation process while some others thought that the primordial substance were waters. Yet others were of the view that the creation started with Vāk. In the same way Vyoma (Ākāśa) Amrta,-Mṛtyu, Ahorātra (day and night) Sat and Asat, Vaya and Vayonādha or Daiva (divine powers) were considered by different people as the starting point of creation. Some expressed grave doubts about all these theories. In this way there were ten schools prevalent at that time. Ojha names these ten schools as follows.

1. Sadasadvāda 2. Rajovāda 3. Vyomavāda 4. Aparavāda 5. Āvarana Vāda 6. Ambhovāda 7. Ahorātravāda 8. Amṛta-Mṛtyu Vāda 9. Daiva Vāda and 10. Samśayavāda. It is to the credit of Madhusūdan Ojha to have discovered the existence of these schools in pre-Vedic times from the Nāsadīya Sūkta of Ṛgveda which contains clear reference to them. We will see more details of these later in Ojha's Daśavāda Rahasyam.

Ojha later wrote more detailed accounts of these ten vādas. These works constitute the most outstanding contributions to organised research in Ancient Sanskrit Literature. The author would soon bring out these with introduction and critical notes in english in one book. The work that has been included in this book, is a very condensed version of all the ten vādas which Ojha wrote in the first instance.

During the Vedic period the ideas expressed in the above ten vādas were found to be very useful by the composers of Vedic mantras who not only made good use of them in formulating their own concepts but also contributed to the ramificatins of these ideas which we find here and there in Vedic literature. It is with this in mind, Ojha went into these ramifications of these schools and wrote detailed accounts of them, incorporating the developments during the Vedic period.

The Sādhyas flourished for a very long time and contributed substantially to our understanding of Nature around as. Later in this group a great intellectual was born who brought into existence a new era of thinking on the earth. With him commenced a new Yuga in which intellectual activities organised by quite a few men close to him attained a peak. They also

* We will soon bring out these three together in one book with Introduction and notes in English.

built with the help of men around them new flourishing settlements and led a highly civilised life marked by intense intellectual activities. The principal organiser behind all these activities was called Brahmā who was the initiator of a new theory of the origin of the universe. Because he named the origin as Brahman, he got the name Brahmā. He had hit at his theory after a thorough investigation of all the theories prevalent at that time regarding the origin of the universe propounded and propagated by the later Sādhyas.

According to Madhusūdan Ojha, the author of Parameshī Brahmā of the Nāsadiya Sūkta of Ṛgveda and the Brahmā that we have mentioned above are the same. It is in this Sūkta he gave his decision after considering all the previous theories on the origin of the universe ("आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास।") Ojha in his work दशवादरहस्यम् gives the meaning of the mantras of this Sūkta in beautiful verses. (See text given later in this book.)

Earlier Maharsi Viśvakarmā also had examined the various theories and declared that Brahman was the origin of the Universe He posed the following questions and gave the answers himself which we find in Taittiriyaīya Brāhmaṇa. He asked

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः।
मनीषिणो मनसा विब्रवीमि ब्रह्मध्यतिष्ठद् भुक्नानि धारयन्। (ऋ.वे.10.81.4)

He himself replied these questions thus :

ब्रह्म वनं ब्रह्म स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः।
मनीषिणो मनसा विब्रवीमि वो ब्रह्माध्यतिष्ठद् भुवानानि धारयन्॥ (तै.ब्रा.2.8.9)

The Mundakopanisad says, that Brahma (Bhauma Brahmā) was the originator of Brahma-vidyā and he taught the same to his son Atharvā.

ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह॥ (मुण्ड उ.1.1)

It was Atharvā who propounded yajñavidya for the first time. The Ṛgveda says,

"यज्ञैरथर्वा प्रथमः पथस्ते।" (ऋ.वे. 1.83.5)
"अथर्वाणं पितरं देवबन्धुं मातुर्गर्भे पितुरसुं युवानम्।
य इमं यज्ञं मनसा चिकेत प्राणो वोचसामिहेह ब्रवः।) (अथर्व. सं 7.2.1)

Atharva's son Dadhīci worshipped Agni and got an astra for killing Vṛtra (ऋ.वे.6.16.4) Atharvā taught Brahmavidyā to Angiras Ṛṣi from whom Bharadvāja learnt and taught the same to the son of Argiras. (मुण्ड उ. 1.2)

This Brahmavīdyā which was formulated before the Vedic period underwent many ramifications and developments during the Vedic and Upaniṣadic period and became an extremely popular branch of knowledge among the post Vedic scholars who made their own valuable contributions to the same.

In this book we are mainly concerned with the scientific understanding of the concepts of our sages in this field of Brahma Vijñāna. Our earlier books contain considerable details on this subject. Particularly our books Vedic concept of Atman, Atmagati Vidyā and the Bhagavadgīta contain many details on this subject. But here we will be concerned with the historical development of the various schools of thought pertaining to this Vidyā. In this task we will make full use of the writings of Madhusūdan Ojha on this subject and in the process we present to the reader three of his most outstanding original texts on this subject which are most relevant to us in this connection. We have also provided copious notes in english for the texts which are in verse form not easy to follow for any ordinary reader.

III THE SIX DARŚANAS OF THE POST VEDIC PERIOD

In olden days there were six Darśanas which consisted of three Vaidika Darśanas and three non Vaidika Darśanas. They were,

1. Lokāyatamatam (Atheism) also called Cārvākamatam 2. Vaināśikamatam (Buddhism) 3. Syādvādika matam (Jainism) 4. Vaiśesika matam (Vaidikamatam) 5. Prādhānika matam (Sānkhyamatam - Vaidika matam) 6. Śarīrakam (Vedāntamatam - Vaidikamatam)

Ojha catalogues the subdivisions under each mata, thus making the total to as many as tventy. But now a days the six Darśanas are named as 1. Nyāya 2. Veiśesika 3. Sānkhya 4. Yoga 5 Mīmāmsā and 6. Vedānta. Strictly speaking this is not correct. Darśanas are intended to investigate the origin of the universe and two of the above viz Vaśesika and Sānkhya come under the class of Darśanas. The former identifies atoms as the starting point for building up the cosmos while Sānkhya identifies Prakrti as the cause of the universe. Sānkhya is nothing but Jñāna and Yoga is the action required to acquire Jñāna. Therefore Sankhya and Yoga should be considered as a single Śāstra. It is only proper to call the pair as Sankhya Darśana. The fact is by going deep into any Śastra we acquire correct knowledge. If this is accompanied by disciplined life we get to know all the Vidyās. Their knowledge leads to the release of the Atmā from the bonds of worldly life. In the same way Nyāya is not to be treated as a Darśana. It is only a work on logic and forms the prerequisite in all our discussions on Darśanas. Ojha calls it Kathāśāstram which has sixteen angas (aids for analysis) for this Sāstra and twelve items as Prameyas (Vivādaviṣayas) or points for discussion of Darśanas.

As regards Mīmāmsā Ojha says, that Veda consists of three Kāṇdas dealing with Karma, Upāsanā and Jñāna respectively. Mīmāmsā is nothing but analysis of the statements in Vedic literature pertaining to the above three subjects. It is actually a single Śāstra which has twenty laksanas and deals with the three subjects mentioned above which are dealt with in three portions of Vedic literature viz Brāhmanas Āranyakas and Upaniṣads. Therefore it does not quality for being a Darśana.

However one may argue that Mīsnāmsā has actually three divisions viz Pūrva Mimāmsā,

Bhakti Mīmāmsā and Uttara Mīmāmsā. Pūrva Mīmāmsī deals with the analysis of statements pertaining to Karmas like Yajñās which take us to Svarga. Bhakti Mīmāmsā deals with rules pertaining to Iśvaropāsanā leading to Aparā Mukti (lower type of Mukti). Uttara Mīmāsā deals with analysis of statements in Upaniṣads and shows that they all apply to the same entity viz Brahman. However where the Mīmāmsā in addition to dealing with meanings of statements deals also with matters concerning the origin of the universe, it certainly qualifies for being a Darśana. The Biksu Sūtras of Vyāsa for example deals with both Vākyārthas (meanings of statements) as wells as matters pertaining to the creation of the universe and therefore it is qualified to be called Vedānta Darśana. Nyāya and Mīmāmsā are classed among the fourteen Vidyās. Therefore we conclude that the six Darśanas are the three non Vaidika Darśanas and the three Vaidika Darśanas (Vaiśesika, Sānkhya and Vedānta) We shall have occasion to speak more about the Vaidika Darśanas later.

IV - THE ETYMOLOGY OF BRAHMAN AND RELATED TERMS

The Brahman theory was the gift of Sādhya Devas to Vedic seers. According to Nāsadīya sūkta of Ṛgveda, Parameṣthī Brahmā declared "आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किंचनास।"

The breathing (आनीत्) of the single entity (Brahman) in the Siddhānta Vāda, conveys to us that the Jagat which is going to be manifested is already present in a dormant condition in Brahman. The breathing takes place on account of the inherent power which the word 'स्वधा' conveys.

The word Brahman has evolved from the root 'bramh' to grow. Madhusūdan Ojha explains the etymology of the word 'Brahman' in four beautiful verses in his Siddhāntavāda.

विश्वस्य तूलस्य यदस्ति मूलं तस्यैव चैकस्य तु बृंहणेन।
पश्यामि विश्वं तत एव मूलं तद् ब्रह्मशब्देन सदा वदामि।
खवद् विभुत्वान्न ततः परं बृहत् नान्यत्र सर्वं प्रयते च बृंहणम्।
बृहत् सदा यद् परिबृंहणं च यत् तदुच्यते ब्रह्म जगद् यतोऽभवत्।
सर्वं भृतं यत्र बिभर्ति वा समं सर्वं यतो वा भ्रियते बहिर्न हि।
यद् ब्रह्म सर्वस्य हि तस्य चक्षते बुधा विपर्यस्य तु भर्मणो हरौ।
नाम्नां यथा वागथ रूपसंहतेश्चक्षुर्यथात्मा पुनरात्मकर्मणाम्।
तथा यदुक्थं यदु साम दृश्यते तद् ब्रह्म विद्यादिह विश्वकर्मणाम्।

In other words, the word Brahman has evolved from the root 'बृह्' to grow. We apply the term 'बृंहण' to that activity when an original substance which is in the process of expanding (blossoming) does not gain anything which was not already there in some miniature form. Brahman is the origin of Jagat which is contained in itself in a miniature form. It is all pervading like Ākāśa and therefore there is nothing bigger than him. What is big and what has undergone bṛmhaṇa is called Brahman.

The word Brahman is described as Uktha and Sāma. Uktha means the source from which things have come (प्रभवस्थान) and Sāma means that which resides in everything in equal measure (समानरूपेण स्थितो व्याप्तो वा). The word 'brahma' means that which supports and feeds, (dhāraṇa and poṣaṇa) Therefore we may say that the entity which is at the same time Uktha, Brahma and Sāma is known as Brahman. According to some scholars the word 'bharman' (which means dhāraṇa and poṣaṇa) has become Brahman (भर्मशब्द एवं ब्रह्म शब्दतां गतः) The Śatapatha Brāhmaṇa says,

"त्रयं वा इदं नाम रूप कर्म। तेषां नाम्नां वागित्येतदेषामुक्थमतो हि सर्वाणि नामान्युत्तिष्ठन्ति। एतदेषां सामैतद्धि सर्वैर्नामभिस्सममेतेषां ब्रह्मैतद्धि सर्वाणि नामानि बिभर्ति।"

अथ रूपाणां। चक्षुरित्येतदेषामुक्थमतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति। ---- ब्रहमैतद्धि सर्वाणि रूपाणि बिभर्ति। अथ कर्मणां आत्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्माणुयुत्तिष्ठन्येतदेषां ----- ब्रहमैतद्धि सर्वाणि कर्माणि बिभर्ति। तदेतत्त्रयं सदेकमयमात्मा उ एकः सन्नेतत्त्रयं तदेतदमृतं सत्येन छन्नं प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणः छन्नः ॥ (श.ब्रा.14.4.4)

In other words just like Vāk is for names, the organ of vision is for form (rūpa) and Ātmā (Śarīra) is for Karma, Brahman is the 'Uktha' (source region) 'Brahma' (supporter and feeder) and 'Sāma' (residing in everything in equal measure) of this Viśva and its activities. It is also called Ātman and is amṛta. Nāma and Rūpa constitute Satya and Ātmā which is essentially Prāna is amṛta and is covered by Satya.

Whatever we see in this Viśva can be brought under the three classes Nāma (name) Rūpa (form) and Karma (action). There is nothing in this Viśva which is outside these three things. What is the Ātmā of this Viśva? The answer is straight away Brahman is the Ātmā of this Viśva. He pervades the entire Viśva. It is from him this Viśva has originated and it is he who forms its basic support.

While the Viśva which is Kārya has limitations the Kāraṇa (Brahman) is infinite limitless and formless and is beyond all description. He is arūpa, pūrṇa, akhaṇda and advitīya. He is to be sought after, meditated upon, and understood in whatever way we can. We can say that Viśva is martya and its Ātmā is amṛta and this Viśva is his martya part and constitutes his Śarīra. We may also say that the Satya part of Jagat is Nāma Rūpa and the amṛta part is Ātmā. The Brāhmaṇa which we have quoted above says Ātmā is prānarūpa. Since this praṇa is involved in creating things which are characterised by nāma, rūpa and karma, it requires manas and vāk as the operational base and therefore it is never found without the above two. Therefore we conclude Manaṣ Prāṇa and Vāk together constitute the amṛta part which we have named Ātmā. That is why the Bṛhadaraṇyakopaniṣad says 'स वा एष आत्मा वाङ्मयः प्राणमयः मनोमयः'। As we have stated many times in our earlier books, this statement means that Ātmā is the coexistence and coordinated functioning of manas, prāṇa and vāk. Therefore if we understand it as a principle that is ever valid, we have no difficulty in declaring that Ātmā always remains with a śarīra and functions as its amṛta part.

ETYMOLOGY OF ĀTMĀ

Ojha says that the word Ātmā implies two entities. One is anga (organs) and the other angī, the one which presides over the angas. The word Ātmā is made up of three small words viz अ, अत् and मन्. Ojha explains it as आसमन्तात् स्वेषु अङ्गेषु सातत्येन अभिव्याप्नोति इति आत्मा। That is, Ātmā is that which spreads and always pervades all its organs. In another places. Ojha says परिच्छिन्नतां विहाय विभुत्वमेव इच्छन अशनायाबलेन अर्चन् चरति अर्थात् इच्छन् व्याप्नोतीति आत्मेत्युच्यते। That is, Ātmā is that which spreads its influence in the surroundings in search of food in the form of viṣayas. The word Ātmā is not used without mentioning whose Ātmā it is.

In his Siddhāntavāda Ojha explains the word Ātmā in the following verses.

सत्तारसं यः प्रददाति कर्मणे तदुच्यते कर्म यदन्वयादिह।
आत्मा स भूमा रस एव कर्म्मणो रसावतारोऽपि रसप्रदस्तथा।।
सुप्तेयमव्यक्ततयास्ति शक्तिर्यस्मिंश्च यस्मिन् समुदेति काले।।
व्यक्ता यतस्ते विविधाश्च भावाः स्युर्यस्य भोगाय स उक्त आत्मा।।
क्ष्मा ज्मा यथा ग्मा क्षमतेर्जेमेर्गमेस्तथा तमेस्त्मा भवतीह काङ्क्षया।।
यतोऽशनायात्र ततः स इच्छतीह व्याप्य चात्मेति मतस्ततःस हि।।

To start with Ojha gives a definition of Ātmā. पूर्वमसद्रूपः सत्तावान् भवति तस्य अन्यस्य यः सत्ताप्रदः सः आत्मेत्युच्यते। Bala (Karma) does not have independent sattā. It is Rasa which enters into it and gives it sattārasa. Therefore Ātmā which is bhūmā (extensive) can be named as Rasa of Karma, or Rasaprada (donor of Rasa) or Rasāvatāra. Giving another definition, Ojha says that Ātmā is that in which śakti resides in a dormant condition and becomes manifest during periods of creation. The created things come into existence in various forms. That entity for the sake of whose enjoyment all the things come into existence is called Ātmā.

When changes are taking place what remains unchanged is Ātmā. As an enjoyer he witnesses all the changes taking place in the balas which have originated from him and also supported by him.

Going deeper into the etymology of the word Ojha says, the word त्मा after combining with the preposition आङ् has become आत्मा and त्मा itself is derived from the root तमु काङ्क्षायाम्. Just like the word क्ष्मा is derived from the root क्षम्, the word ज्मा is derived from the root जम् the word ग्मा is derived from the root गम् in the same way त्मा is derived from the root तम्. These words are common in Vedic literature.

THE CONCEPT OF RASA AND BALA

Rasa and Bala forma pair of words which are important for understanding the creation process intiated by Brahman. Our sages considered Nirviśeṣa Brahman as a huge ocean of Rasa (रसो वै सः-तै.उप) This was the view of the Taittirīyas. It is in the ocean of Rasa balas

appear as a disturbance. The state of Brahman in which balas lie side by side in a dormant state with Rasa is called Parātpāra Brahman. The Upaniṣad says

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्येते।
पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च॥ (श्वे. उप. 1.3)

"There is nothing he has to do (i.e., he has not) yet assumed the stage of doing anything). Nothing is equal to him or above him. He wields immense power. Knowledge, power and action are his natural assets. Introducing Rasa and Bala to the readers Ojha says,

"ब्रह्म श्रुतौ तद् रस इत्युदीरितं पराऽस्य शक्तिर्बलमित्युदीर्यते।
बलं रसाद् भिन्नमिदं न गण्यते न श्रौतमद्वैतमसौ विरुध्यते॥
सुप्तं बलं जागरिता तु शक्तिः क्रिया तदीयः परिणाम इत्थम्।
प्रौच्यन्त एकस्य बलस्य नूनं भिन्नैः पदैस्तिस्र इमा अवस्थाः।

In other words Ojha says that there are two entities namely Rasa and Bala involved in the creation process. Since bala is produced in Rasa and is never different from it, the question of Advaitabhāva of Brahman (Rasa) is never challenged. Bala, Śakti and Kriyā are synonymous words. When it is in dormant state it is called Bala. When it is manifested it is called Śakti. When it actually gets into action it is called Kriyā.

Rasa and bala are both initially only dharmas. But when they combine together, the combination becomes a dharmī carrying the dharmas of both the components. Thus everything we see here is a dharmī having two components Rasa and bala. Dharma again is of two kinds. One is called sattāsiddha and the other is called bhātisiddha dharma. In the former case we can see them, feel them by touching them. In the latter case we can only become aware of them and not see them. For example when a pot is before us we can see its form and feel its surface by touching it. On the other hand its colour, size and emptiness can only be understood by us. In Rasa and bala there are no sattāsiddha dharmas.

When Parātpara Brahman becomes creation oriented it gives rise to three Puraṣas viz Avyaya, Aksara and Kṣara. Parātpara represents Rasa lying side by side with (dormant) ba- las. Kṣara is called Avara, Akṣara is called Parāvara and Avyaya is called Para. The dharmas of Parātpara are bhāti siddhas whereas the dharmas of Akṣara and Kṣara are sattāsiddhas and bhātisiddhas.

Rasa is amṛta and bala is mṛtyu (ephemeral). Rasa does not act by itself and therefore it cannot by itself exhibit its presence. Again without Rasa balas have no support and therefore there is no question of their coming into existence. Therefore both the dharmas always exist together.

Why has Rasa been named so? Ojha says when the mind receives viṣayas of different kinds their essence reaches the mind in various forms because of the balas. It is for this reason it is called Rasa. Rasa is something which brings happiness. Here it is Brahman who represents amrta Rasa in its pure state and is also of Ananda form. That is why Brahman is called Rasa.

Just like balas move and act in all directions and also upwards and downwards in water, in the same way balas moves in the ocean of Rasa and that is why it is called Rasa. Balas of different strengths envelop different amounts of Rasa again and gain and bring into existence the various things we see around us. Since all these contain Rasa, Rasa has attained fame. Balas also get their share of importance because of their capacity to envelop Rasa and make creation of things, we see around us, possible.

Actually the concept of the Rasa was formulated by our Maharṣis on the basis of their knowledge of the functioning of our mind (manas). In fact Rasa and Manas refer to the same thing. Ojha points out this in another book. He should have certainly had in his mind the statement in Chāndogyopanisad which says

अन्नमशितं त्रेधा विधीयते, तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति, यो मध्यमस्तन्मांसं
योऽणिष्टस्तन्मनः। (छा.उप.6.5.1)

This means that Manas is built up with the finest essence (rasa) of what we eat. Therefore the Maharṣis aptly conceived manas as Rasa. Again infinite thoughts appear in our manas and they disappear after some time. But manas is ever fresh to receive new information and in that way it never undergoes any deminution because of its involvement in various thoughts. Manas or Rasa is very subtte and does not occupy space. It can travel very fast to great distances and collect its food (viṣayas). It can also penetrate into the most imponderable area. Manas does not bind itself to any single thought. When it is engaged in one thought it is not difficult for it to completely get rid of it and get involved in another thought. By nature it is detached (asanga) and is not sticky (nirlepa) Manas cannot by itself act. It takes the help of Praṇa to become active.

Manas does not limit itself in any way when it is engaged in thoughts. It is not possible to mark the boundaries of its activity. It is therefore said to be अनवच्छिन्न (not confined to limits) All the above characteristics apply equally to Rasa in Brahman theory. It is therefore natural that the primordeal fluid which is of the form of Manas was named as Rasa by our Maharṣis.

While Rasa is extensive and infinite in extent the balas that appear on it assume infinite demensions from the smallest to the biggest we can conceive. They can be so big, as to be able to cover all the activities of the entire Viśva and they can also be so small that they can cover the activities going on inside the smallest atom.

The activities that take place in Agni and Vāyu are also due to these balas only. The balas envelop Rasa and take its support to build bodies of different sizes. When once creation is over the Rasa becomes free. Actually balas interact with balas and pile up, in the process, resulting in the formation of vāk leading to creation of things called Abhva. We are therefore led to believe that whatever we see here is nothing but Rasa on which infinite number of balas have built different things called Abhva. Rasa supports them as their Atmā. We may also say Rasa percolates into every part of the substance and gives Astitva to it.

Dealing with the differences between the dharmas of Rasa and bala Ojha says, though we cannot isolate bala from Rasa, their dharmas differ in the sense that in the beginning balas

were dormant and during creation they become active. On the other hand Rasa remains all the time there without initiating any action. Rasa always provides support for bala which chases it for support. Because Rasa and bala have different dharmas they have been postulated as two entities. Balas lying dormant in Rasa have no independent existence. When they chase Rasa and envelop it then also they have no independent existence. Just like balas in action have a different form from Rasa, when they enter into union, the combination has a form different from Rasa.

Brahman (Rasa) is amṛta, all pervasive single (advidītya) and passive. It is nitya and represents abhaya (द्वितीयाद्वै भयं भविति) It has no origin and no end. It is detached, Nirguṇa, Niṣkala, Avyaya and Niṣkriya (devoid of action). On the other hand bala is subject to decay. It is ephemeral and gives rise to misery. It is limited in its activity and devoid of sattā. It takes many forms it flows like a stream and has many facets.

In this Jagat things appear and disappear all the time. But the Jagat is there in some form all the time. Naturally the nonexitence of Brahman which is the origin of Jagat never arises. It is immortal and never bound to Karma.

Brahman alone has Sattā all the time. Karma that appears on it has sattā as long as it is there but its sattā is dependent on the Sattā of Brahman (Rasa). It is a wonder that what is Asat originally becomes sattāvān by taking sattā from another entity. Rasa has other names like Pavitra, Ābhu, Sat, Vidyā, Amṛta, Pūrna, Sthira etc. In the same way bala has other names like Pāpmā, tuccha, Asat, yat (opposite of sthira), Avidyā, mṛtyu, Karma etc.

NIRUKTA AND ANIRUKTA STATES OF BRAHMAN

This Jagat has two states. One is called Nirukta i.e., manifested state and the other Anirukta or unmanifested state. This Jagat which is now in manifested state has been in existence all the time in some form. What is immortal and existing all the time is called Anirukta Brahman. The Anirukta state is of two kinds one is called Sarvānirukta and the other is called Āpekṣika. The first one is never decipherable and remains always hidden in another entity. The second one is actually decipherable by its lakṣaṇas which are exhibited when the creation forces are in operation. But since it was in unmanifest condition earlier it is said to be in Āpekṣikānirukta state. The prime Brahman is always Anirukta. When Rasa bala union takes place giving rise to created things, then it is in Nirukta state. We can explain the Anirukta state in a different way. Every body has a centre which is called Kendra. It is known as Nābhi in Vedic language. The Nabhya Prajāpati resides here with Śakti concentrated in him. He cannot be deciphered and therefore is Anirukta. But when Vedas operate on him and he gets a body limited in size and form, he is called Sarva Prajāpati in this condition.

While Nabhya Prajapati is of atomic (aṇu) size sarva Prajāpati is extensive. All other Prajāpatis who appear in between these two extreme states have their support on these two Prajāpatis. Bhūma is the state of that Anirukta Prajāpati which covers the entire region i.e., upto the last Sāma mandala, while Animā is that state of Anirukta Prajāpati which is confined

to a centre in which all the powers are concentrated. In between these two extreme states many other forms appear which are called vivartas which are actually produced by the kendra Śakti at the centre and they are all Niruktas. They are also caused by Avatāras or Vikāsas of the previous Anirukta state. The Science of Brahman whose original state is Anirukta can be understood only through the Jagat which is in Nirukta state.

ĀBHU AND ABHVA

Another pair of terms which have been introduced in Brahmavāda is Ābhu and Abhva. These also always go together. The Nāsadīya Sūkta contains a statement supporting their coexistence (viz तुच्छेनाभ्वपिहितं यदासीत् तमसस्तन्महिना जायतैकम्।) तुच्छ which is Asat or Karma envelops Ābhu which is Sat or Rasa. Tuccha and Abhva are synonymous terms. Abhva is what we see around us and which are characterised by Nāma, Rūpa and Karma. Abhva is something which has no real existence (Sattā). What is visible to us (bhātisiddha) as long, short fat, lean, white, blue, far near etc are all part of Abhva principle. It is called Abhva because it appears without real existence (अभूत्वा (न भवन्) भाति) The Śatapatha Brāhmaṇa says that nāma and rūpa are Brahman's yakṣas (phantoms) (श.ब्रा.11.2.3.1-5)

This Viśva which is characterised by nāma, rūpa an karma is tuccha or abhva, or yakṣa, has no real sattā. It is supported by Ābhu or Rasa which has real sattā and which is enveloped by abhva. The Abhu - Abhva concept is beautifully explained by Madhusūdan Ojha in his संशयतदुच्छेदवाद: In the Viśva we see two diametrically opposite entities. One is always there and does not undergo any change while the other goes on changing continuously. These are Ābhu and Abhva which have together brought this Viśva into existence. Ābhu gets its name because it pervades on all sides (आसमन्ताद्भवति) and is identified with Rasa part of Brahman. It is therefore Satya, Amrta and Jñāna. Abhva on the other hand is identified with nāma rūpa and karma and therefore refers to changing things. Another pair of terms which are closely related to Ābhu and Abhva is Draṣṭā and Dṛṣśya. Draṣṭa is the seer (ज्ञाता) and Dṛśya is this Viśva (ज्ञेय) which is nothing but nāma, rupa and karma. Draṣṭā is Ābhu and Dṛśya is Abhva as Ojha says.

यदस्ति किंचित् तदिदं प्रतीमोऽविचालि शश्वत्स्थमनाद्यनन्तम्।
प्रतिक्षणान्यान्यविकारसृष्टिप्रवाहवत् तद् द्विविरुद्धभावम्।।
विरुद्धभावद्वयसंनिवेशात् संभाव्यते विश्वमिदं द्विमूलम्।
आभ्वभ्वसंज्ञे स्त इमे च मूले द्रष्टाभु दृश्यं तु मतं तदभ्वम्।।

Just like Abhava has three components nāma rūpa and karma, Ābhu also has three components which are really three forms viz Sattā, Cetanā and Ānanda. Abhva results from the action of Māyā on Brahman which was originally pure Jñāna. Some are mistaken that Māyā means mithyā (untruth) and therefore think Abhva cannot be called Brahman. It is on this basis only Advaita doctrine can be supported. But their stand is not correct. We have clear

declaration by the Taittirīyas in this respect. They said "सर्वं खल्विदं ब्रह्म; ब्रह्मैवेदं सर्वम्, तत्सृष्ट्वा तदेवानुप्राविशत्। etc. Therefore Sattā, Cetanā Ānanda, Nāma, Rūpa, Karma all together constitute Brahman who is called Satcidānanda.

Now we shall explain the terms Sattā, Cetanā and Ānanda. We have already explained these in our book, Vedic concept of Ātman, but for the sake of continuity, we shall repeat the same here briefly.

The word Ānanda is actually आ + नन्द which means growing on all sides. While it is growing it does not leave its original seat. This property of reaching very great distance without leaving its seat is the unique quality of Ātman. It is in the form of Manas which resides in the hṛdayakuhara (the inner cave) and spreads to every part of body (स एष प्रविष्ट : आलोमभ्यः आनखाग्रेभ्य : बृ. उप). In that sense Ānanda affects every part of our system. Many contents of the body like blood flesh, marrow etc. go on getting wasted and reformed. These however do not affect the Ātman which remains the same all the time. That is why Ātmā is called Ānanda. It is also the dearest to man and his love for his wife children, wealth etc. is not as much as his love for his Ātman. This Ānanda is of two types. One is Bhūmānanda and the other one, Śāntānanda. When there is a source of joy like acquiring wealth, or a woman or land, then the Ātmā grows and experiences Ānanda. But this is not real Ānanda. It is only an awareness to Ānanda. Real Ānanda gives peace (Śānti). In this condition, the Ātmā does not experience a disturbed condition. It is quiet and that is its natural dharma. The real fact is that Ātmā is nothing but pure Jñāna and as and when Jñāna content increases it acquires strength and as it becomes stronger and stronger it becomes quieter and quieter and reveals to us its true nature viz Ānanda.

Then Cetanā. We have seen that Atman which is Ananda spreads in all directions. As it increases, the luminous region around the centre increases and this increase is called Citi. Because Ānanda having a centre builds up its region on all sides, this is called Citi of Ānanda. This is what is called Cetanā. Taking the example of sun, the central disc represents Ānanda. Its brightness spreads on all sides. It is this spread that is called Cetanā. This Cetanā is part of Ānanda and therefore both Ānanda and cetanā are the same thing.

When a thing lies outside, it is Cetanā that may be conceived as making contact with the thing outside and gets a picture of it on itself. This picture of the thing results in our knowledge (Jñāna) of the thing. It should be noted here that what we see is different from the actual thing lying outside. For example the weight of the body and other inner details of the body are not carried by Cetanā. A new thing is produced by Cetanā in our mental screen and this process of our understanding through the mental picture produced by Cetanā is called Vijñāna. Cetanā means spreading of Ātmajyoti (ie light associated with Ātman) and Vijñāna means the formation of the picture of an outside thing on Cetanā. Cetanā and Vijñāna are part and parcel of Ātman which is Ānanda and therefore the second form of Ānanda is Cetanā and Vijñāna. Vijñāna is some sort of rasa which has always the same form in the sense that it never gets spent by its activity. When it gets out through sense organs and comes into contact with any outside thing, it gets identified with that and produces a picture of it in our mental screen. Though we may say it is the work of Ātman, it is Vijñāna that does the job. This Vijñāna has therefore two facets one is formless and limitless and the other limitied in space

and location and has a definite form. The former is called Vijñāna and the latter is called Sattā. In other words bāhyasattā is essential for the functioning of Vijñāna or Cetanā. In this way Abhu has three facets viz Ānanda, Cetanā or Vijñāna and Sattā. All these are witnessed by us both at the collective level ie outside as well as at the individual level. At the individual level (ie at the level of Jīvātmā) they are experienced as dissected parts. But in the all pervasive condition it is very difficult to distinguish one from the other. Even Sattā is formless (nirākara) in that all pervasive state summarising our result we may say,

1. Ananda, Cetana and Sattā are the three facets of Ābhu.
2. Nāma, Rūpa and Karma are the facets of Abhva,
3. Vijñāna is of two parts, Drastā and Dṛśya. Dṛśya is called Sattā.
4. Dṛśya can be conceived to be of two components. One is limitless and changeless and is therefore of amṛta form. The other is limited by space and location and changes constantly therefore it belongs to the martya category. The amṛta part of dṛśya is called Sattā and martya part of dṛśya is called Abhva.

Though we have detailed six entities above, when we concentrate on single pure Brahman all these merge into one. Draṣṭā is Sat and Dṛśya is Asat and both these are two parts of Brahman. Coming back to Ānanda again, it applies to both Ātman and Jagat. The Upaniṣad says,

"आनन्नाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति।"
(तै.उप)

"All bhūtas come into existence in this Jagat because of Ānanda. They live on Ānanda. They seek Ānanda in their life."

When we tell somebody that we know it and when he asks us what we know, we realise that apart from the presence of the thing and about which we know there is a thing which we experience and that is what is called Rasa or Ānanda. The Upaniṣad says,

"रसो वै सः। रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति।" (तै.उप)

A desire to know a place or visit a place arises in us. We go there, see the place and acquire knowledge about it and there is peace in our mind. This is Ānanda. It is this Ānanda that enables a man to spend his life happily. Just imagine that we do not have this free space to move about. Then we lose much of the happiness A thinly populated place with all the natural scenery around brings us immense happiness. That is why perhaps the Upaniṣad says,

"को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात्" (तै.उप)

This leads us directly to the conclusion that this Jagat viewed in the proper perspective is nothing but Ānanda, Sattā and Cetanā. What applies to Ātman or Brahman applies equally to this Jagat. It is there (asti) It is visible to us (bhāti). There is Ānanda (rasa) in it. In other words, apart from 'asti', bhāti and rasa there is nothing else in this, Jagat. Whether we say asti, bhāti, rasa or Satta Cetanā Ānanda both mean the same thing. Ojha says

स सच्चिदानन्दमयोऽयमात्मा तत्सच्चिदानन्दमयं हि विश्वम्।
आत्मैव विश्वं जगदैव आत्मा नानात्मभेदा अथवैक आत्मा॥ (संशयतदुच्छेदवादः)

"Atmā is of Satcidānanda form. This Jagat also is Satcidanāndamaya. This Viśva is nothing but Ātmā. You may say Ātmās are many or only one. But the fact is that one Ātmā has transformed itself into this Jagat and in the reverse process the same Jagat merges with this Ātmā."

This would mean that we cannot say that the Jagat is mithyā. Moreover the statements 'सर्वं खल्विदं ब्रह्म'; 'आत्मैवेदं सर्वम्'; 'तत् सृष्ट्वा तदेवानुप्राविशत्' go to prove that the Jagat cannot be declared mithyā. In fact we understand Brahman only through his manifestation as Jagat.

In the beginning there was only one school of thought regarding Ābhu-Abhva relations. It advocated inseparability of Ābhu and Abhva and said they constitute one principle only. Later three schools came into existence.

The first school believed that Ābhu and Abhva refer to two different things. Ābhu is Brahman and refers to Aham tatva in us (अहं ब्रह्मास्मि) and is immortal and unchanging. Abhva is Asat, martya and ever changing. Ābhu is Satya and Abhva is mithya (untruth)

The second believed that Ābhu and Abhva have existence (Sattā) Ābhu is Rasa or Jñāna and Abhva is bala and they always go together. One cannot exist without the other. Bala derives its sattā only from Rasa and therefore Sattā is one only. Hence Advaita theory is never challenged. This is Vedic School.

The third schools believed only in Abhva and declared that there is nothing else in the Jagat which is eternal and unchanging. Sattā, Vijñāna Ānanda, Ātmā have all temporay existence and go on changing. Buddhists, Jains and Cārvakas (atheists) belonged to this school. Describing this situation in his book संशयतदुच्छेदवादः Ojha says,

इदं पुरा दर्शनमेकमासीत् मतत्रयं तत्र बभूव काले।
अभ्वादनित्यात् पृथगाभु नित्यं तच्चाहमस्मीति परे न्यषीदन्।
नित्यं तदाभ्वस्ति च नित्यमभ्वं तत्राभु तद् ज्ञानरसं तथाहुः।
अभ्वं तु तत्कर्म बलं च केचित् प्राहुर्न चान्येन विनान्यदस्ति॥
सर्वं तदभ्वं सकलं ह्यनित्यं न चाभु किञ्चित पृथगस्ति नित्यम्।
सत्ता च विज्ञानमिदं ह्यनित्यमानन्दमात्मास्त्यहमस्म्यनित्यम्॥
(संशयतदुच्छेदवादः)

From the above it is clear that according to Vedic school Viśva is Brahman and Karma is produced on it. Just like cloud covers the sun and gives rise to doubt regarding the existence of the sun Karma covers Brahman and the existence of Brahman which is amṛta is not easily understood by us. Karma cannot operate without the support of Brahman Karma is produced from Brahman, they reside there and ultimately get destroyed there. Therefore Karma is not a

different entity but is Brahman itself. But we cannot deny the existence of Karma (Viśva). It is there and we have to accept that both Sat and Asat were present in the beginning and both constitute Brahman. (सदसतोः सहावस्थानमेव ब्रह्म)

Because Amṛta (Brahman) and Mṛtyu (Karma) make the Jagat, the former purifies because it is pavitra (pure) and the latter pollutes the Jagat because it is Pāpmā. That is why Jagat contains pure things and polluted things. It is full of sukha and duhkha, sat and asat and Ātmā and śarīra etc. Because of the bond between amṛta and mṛtyu (Rasa and bala) Rasa is enveloped by mṛtyu. This leads to the envelopment of good things by bad things.

When Rasa is predominant in the bond it is called Vibhūti samsarga. In this samsarga the Iśvara aspect of the Ātmā comes into prominence and all the pollutions on it are removed. Ānanda form of Ātmā is fully exhibited and it shines as pure Jñanajyotis. This is what is meant by pavitratā. Mṛtyu gets his support on Amṛta and that is why Amṛtā (Rasa) is called Linga (लयं यत्र गच्छति तद् लिङ्गम्) Yoni is the place where it gets mixed up and that is Karma or bala (यौति मिश्रीभवति संश्लिष्यति इति योनिः। तस्माद् बलं योनिरुच्यते) Balaviśiṣṭa Rasa is the basis of विशिष्टाद्वैतम्.

Karma is of two types. One is Karma having śūnyavasthā In this state Karma completely merges with its source. There is no sṛṣṭi in this case and therefore there is no question of manifestation of Jagat. When sṛṣṭi takes place Rasa is chased by Karma and forces it to take part in creation by enveloping portions of it. Karma becomes pūrṇa because of association with pūrṇa amṛta. It attains the state of Sat and becomes Ānandamaya. Thus pūrṇa Karma and śūnya Karma are the two facets of Karma.

Pūrnāvasthā of Karma is that in which Karma has the support of Amṛta Brahman. The bhūmābhāva (unlimited extent) of Amṛta makes it pūrṇa. Sūnyāvasthā is that state in which Karma is dormant. Therefore by association with amṛta Brahman it is Pūrṇa in the unmanifested state. Before sṛṣṭi amṛtamaya Rasa is in pūrṇa state. During the period of sṛṣṭi also it is pūrṇa. Purṇa gives rise to pūrṇa. That is by giving rise to pūrnata it remains pūrṇa. Pūrṇa is having support on pūrṇa. What remains is also pūrṇa. This is the meaning of the Upaniṣadic statement. (See also our book on Vedic concept of Atman Ch. II)

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते" ॥ (ईशोप)

We can more easily understand the above statement in this way:

Karma appears as bala or disturbance in Rasa. Bala has its origin in Brahman which is least affected by it. Now three situations are possible. They are

1. Rasa occupies the entire space.
2. Karma occupies the entire space and Rasa percolates into it and also fills the entire space. (अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम्-श.ब्रा). In other words. both Brahman (Rasa) and Karma (Viśva) are pūrṇa.
3. Karma disappears and again Rasa occupies the entire space.
   This is what the Upaniṣad says
   "पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥"

THE CONCEPT OF MĀYĀ

When balas joins Rasa all the creative actions commence. But then where from do these balas come? How do they disappear? It is not easy to understand these things. That is why these balas are called Māyā. Māyā is of three kinds. They are Sāmānya Māyā, Mahāmāyā and Yoga Māyā. Some people call Yoga Māyā as Viṣṇu Māyā.

The word Māyā is derived from the root 'मा' to measure. Here unlimited Rasa is dissected into portions by a bala called Māyā which is itself subject to limitations. The state of the dessected portion of Rasa caused by Māyā is called संस्था (रस्यस्य या मितिः सा मात्रा। मात्रया यद्रसस्य परिच्छिन्नं रूपं तत् संस्थेत्युच्यते।). In Chandas Śāstra we have mātrāniyama and Varṇniyama. When Chandas limits Vāk what results is वृत्त. We may therefore say that Māyā is a bala which dissects and envelops a portion of Rasa which serves as a habitat for Puruṣa who comes into existence in it. It is similar to production of ghtākāśa from akhandākāśa. This Māyāparicchinna Puruṣa is called Īśvara or Prajāpati. It is Rasa-bala interactions that give rise to various creations which we shall see in more detail later. Rasa represents Brahman and bala represents Karma.

In Brahmavijñana Śāstra Brahma-Karma relations form a very important subject. Vaiśeṣika sūtras deal with various interactions of matter with matter or Karma with Karma. But Brahma - Karma relations are different because here Rasa is actionless and bala alone acts. Making use of the information available in Vedic literature regarding these peculiar (rather alaukika) interactions between Brahman and Karma and also drawing parallels from Vaiśesikasutras Ojha has formulated many Brahma Karma interactions known by various names. This is a remarkable achievement on the part of Ojha. We shall talk about them when we deal with samsargas.

We have already said that Ātmā which is creation oriented consists of three components viz Manas, Prāṇa and Vāk. These result from Brahma Karma sambandhas. In Manas, Rasa is predominant, in Prāṇa, both are balanced and in Vāk bala is prodominant. When balas go on building on Rasa then the samsthās that are produced are Karma-predominant and give rise to various rūpas (forms). Rūpa, Nāma and Karma are called Abhva as we know already. They appear on Brahman because of Karmabandha, and nāma rūpa and karma are the natural qualities of all vastus that result from Brahma Karma samsargas.

Manas, Prāṇa and Vāk which are Ātmā's samsthās are also called ज्योतिस्, विधृति and प्रतिष्ठा Rūpa is related to Manas, Karma is related to Prāṇa and Nāma is related to Vak. Things differ from each other because of nāma, rūpa and karma. While Sattā, Cetanā and Ānanda are the same everywhere, all the things change because of balas only. That which cause mātrā and samsthā is Māyābala and that produces the varieties we see around us.

When Puruṣa is endowed with Śakti, he acquires things (artha) for enjoyment called Puruṣārtha. This Puruṣa is therefore a Dharmī. Why is he called Puruṣa?

1. He is called so because he indulges in Karma (पुरु बहुधा स्यति व्यवस्यति (व्यवसाय is Kriyā इति पुरुषः)
2. He is called so because he takes many forms (पुरु बहुधा स्यति स्वत एव अनेकरूपतां गच्छति इति पुरुषः)
3. He is called so because he is trapped inside a पुर

Other explanations are also given. They are

1. पुरे शरीरे वसति इति पुरुषः। 2. रस एव पुरुषपदवाच्यः। 3. बलं स्वायत्तीकृत्य तत्र वसतीति पुरुषः।

This single Puruṣa who is known as Prajāpati becomes three Puruṣas because of differences of samsarga in order to carry out the Sṛṣti process.

V - THE EVOLUTION OF THE THREE PURUṢAS.

Brahman can be described as चतुष्पाद्. The four Pādas are Nirviśeṣa, Parātpara, Puruṣa (Prajāpati) and Viśva. The Nirviśeṣa state of Brahman is beyond limits and beyond description. (रसो वै सः) The Upaniṣad says.

"संविदन्ति न यं वेदा विष्णुर्वेद न वा विधिः। यतो वाचो निवर्तन्ते अप्राप्य मनसा सह॥" (कठोप)
यस्यामतं तस्य मतं मतं यस्य न वेद सः "अविज्ञातं विजानतां विज्ञानमविजानताम्।" (तै. उप)

The above statements show that this state of Brahman is beyond description and understanding. (अविज्ञेय and अनिर्वचनीय)

When the unlimited Ātmā (Rasa) resides with balas, it is called Parātpara who is all knowing and all powerful, Upaniṣad says he is भूमा, सर्वकर्मा सर्वकामः, सर्वगन्धः सर्वरसः The Svetāśvataropanisad says 'पराऽस्य शक्तिर्विविधैव श्रूयते. स्वाभाविकी ज्ञानबलक्रिया च।' Therefore it has all the potentialities of creating the Jagat but these balas are in a dormant state. Parātpara is sometimes described as Nirvikalpa Manas. Though we many conceive Nirviśeṣa as pure Rasa devoid of any balas and Parātpara as one always residing with balas, in practice such a distinction is not justified because Nirviśeṣa is only an ideal state and in that balas constantly appear. That is, we can never separate it from the balas. Hence in a way both Parātpara and Nirviśṣa are more or less same.

It is from the Parātpara state, the Puruṣa Prajāpati evolves. The balas become active and what is called Māyā bala appears first and envelops the Rasa to form three Puruṣas having all sizes, small and big and having different dharmas, these Puruṣas go under the name Prajāpati and are named Avyaya, Akṣara and Kṣara.

The Bhagavad Gītā says,

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः। यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः॥ (भ.गी. 15.16-17)

The Avyaya Puruṣa who pervades the three lokas pervades our Śarīra also. This is not his lakṣaṇa. He is of Sat Cid Ānanda form and is devoid of any finitisation.

Though the Avyaya Puruṣa is limitless because of association with Ksara and Akṣara Puruṣas he gets finitised. The Akṣara Puruṣa (Parāvara) and Kṣara Puruṣa (Avara) always reside with him who is Para. All these together create the Viśva. Kṣara is upādāna kāraṇa Akṣara is nimitta kāraṇa and Avyaya provides support for both and is devoid of kārya and kāraṇa. Kṣara is mṛtyu and is confined to limits. It constitutes matter which blocks space (धामच्छद) The three Puruṣas come into existence because of differences in Rasa bala samsarga. When pure bala enters pure Rasa and when the resulting state is Rasa predominant, then the resulting samsthā is called Avyaya Puruṣa, who is Manas predominant. The Statement in Śvetāśvatara Upaniṣad "पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।" applies also to Avyaya Puruṣa who wields immense power and has Jñāna, bala and kriyā as his natural assets as Para Puruṣa. He is called Uttama and rules over Akṣara and Kṣara Puruṣas.

When Māyā bala appears on Avyaya Puruṣa who is Rasapradhāna and tries to drag him into creation, Aksara Puruṣa is formed on him as an off shoot. Aksara Puruṣa is creation oriented, is all knowing and all powerful Ātmā. The Mundakopaniṣad says,

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तथाऽक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति॥ (मुण्ड.उप)

"In other words, just like thousands of sparks get out from a glowing cinder, in the same way Akṣara gives rise to many forms which ultimately merge with it."

Aksara Puruṣa and Para Puruṣa are described in Śruti as divya, amūrta (bodyless) Puruṣas having no birth and pṛvading everywhere. They are pure, devoid of mind and have no prāṇa. In other words they are not connected with manas prāṇa and vāk of material nature having bhūta mātras. This Akṣara Ātmā is called Bhūtabhṛt, Satya, Vijñāna, Ananta, Acyuta Kūtastha, Avyakta, Dhruva, Parāvara, Setu Alakṣya and Īśvara. Ojha explains all these terms in his Siddhāntavāda. Ojha also explains Avyaya, Akṣara and Kṣara Puruṣas in great detail in his Brahmasūtrabhāṣya. He also quotes extensively from Śruti while explaining these Puruṣas and their different dharmas.

Then Ojha explains how the Kṣara Puruṣa comes into existence. Aksara Puruṣa is the product of Avyaya Puruṣa. On the Rasa part of Akṣara Puruṣa piling up of other balas takes place and the result is appearance of Kṣara Puruṣa. All these three Puruṣas have different dharmas and constitute everything in this Viśva. Kṣara represents kārya (Viśva), Akṣara is the kārana and Avyaya, though a silent witness devoid of Kārya-Kāraṇa bhāva provides the basic support to everything (एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।)

Avyaya Puruṣa does not have a śarīra. Akṣara and Kṣara, put on śarīra. Avyaya Puruṣa does not experience sukha or duhkha. On the other hand Akṣara and Kṣara do experience sukha and duhkha. Kṣara constitutes the world of bhūtas. Akvṣara is Kūtastha who rules over them. Avyaya is the tatastha Puruṣa who always remains without any change.

All the three Puruṣas always go together.

Kṣaras reside in Akṣara. Akṣara is hidden in Avyaya Puruṣa. Though these are three different entities they are considered as constituting single Brahman (Prajāpati). This entire Jagat is the manifestation of Brahman only.

Ojha then explains beautifully how with the help of Trayīvidyā Prajāpati carries out the creation process. We will see some details of these after we have dealt with Brahma-Karma sambandhas.

VI - BRAHMA - KARMA RELATIONS

Karma unites with Karma in various ways. But the union of bala with Rasa is quite defferent from the above. When Karma is superposed on another Karma, the effect many be on one of them or both may be affected by the union. In the case of Rasa - bala union it is bala that chases Rasa and joins with it or envelops it. Rasa never runs after bala. Kriyā gets its form only when bala or balas join Rasa. That is why bala is said to seek āsanjana (support) Rasa is always free and union with bala does not affect it. Bala appears on it, seeks its support for its existence and ultimately gets lost in it. Rasa does not add to itself anything as a result of union with bala. Rasa does not lose anything or gain anything. That is why Rasa is called Niranjana. It is always tatastha (detached from the scene of action). Only when Rasa provides support to Karma, Karma unites with another Karma and a stream of Karmas can be built on it. This pilining up of Karma in a planned way results in the coming into existence of the Jagat just like by arranging bricks in a planned way we build a house.

Karma to Karma interaction in the Jagat takes place in five ways. They are 1. Sthanāvarodha 2. Samanjasa 3. Aikātmya 4. Ekabhāva and 5. Bhakti. Ojha explains all these clearly in his Siddhāntavāda as well as in Samśayataduchedavāda. On the other hand Brahma Karma Sambandha is of thirteen kinds. Ojha names them as 1. Alakṣana 2. Vibhūti 3. Yoga 4. Bandha. 5. Amitavṛttitā. 6. Udāravṛtti. 7. Samavayavṛtti 8. Āsangavṛtti. 9. Adhyūdhasambandha 10. Sandhi Sambandha 11. Daharottaratvasambandha 12. Otaprotatvasambandha 13. Grahātigrahatva sambandha. These sambandhas fall under two categories viz 1. Svarūpa and 2. Vṛtti. Alakṣana Vibhūti, Yoga and Bandha, these four belong to svarūpa sambandha type. From Amitavṛttitā to grahatigraha sambandha, all the nine belong to Vṛttitva kinds.

When two things mix together and produce a new thing the sambandha is called Samsarga or Samanvaya Sambandha. These are six in number. The rest seven are called Asamsarga sambandhas.

Bandha, Yoga and Vibhūti form one triad. Āsanga, Udāra, and Samanvaya form another triad. Sambandhas which do not result in sṛṣṭi are Alakṣana, Amitavṛttitā, Adhyūdha, grahātigrahabhāva, Otaprotabhāva, Daharottarabhāva and Sandhi. That is why they are called Asamsarga sambandhas.

If bala is present in Rasa it is called balavadrasa and Rasa is present in bala it is called

Rasavadbala. Now if sambandha takes place between balavadrasa and Rasavadbala it is called Samsarga sambandha. That is, it results in sṛṣti.

Samsarga sambandha is of two kinds viz Vṛttitva sambandha and Svarūpa sambandha. In the former case the sambandha takes place with the support of bala. When bala loses its separate identity and both Rasa and bala present a single form then it is called Svarūpa Sambandha. In Svarūpa sambandha Ras-bala combination presents a single appearance. Rasa takes the form of balas and they flow like a stream. They build on each other with the support of Rasa as a stream. Rasa and bala exist always together. Actually Rasa is seen as bala and bala merges later with Rasa. Mṛtyu (bala) covers Amṛta (Rasa) and Amṛta becomes the Ātmā of mṛtyu. Because mṛtyu (bala) has amṛta (Rasa) in his womb he never dies. In other words bala always thrives with the support of Rasa (अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम्। मृत्युर्विवस्वन्तं वस्ते। मृत्योरात्मा विवस्वति। तस्मान्मृत्युर्न म्रियते। (श.ब्रा.) In Vṛttitva sambandha bala piles upon bala and thus citi of balas takes place in the background of Rasa. When the piling is Rasa predominant Avyaya Purusa, Aksara Puruṣa and kṣara Puruṣa come into existence in that order. When the piling is bala - predominent then Māyā, Prakṛti and Śakti appear in that order. When three Rasa pradhāṇa Puruṣas and three bala pradhāna Prakṛtis join again and again various things which we see around us are created.

Svarūpa samsarga is of three kinds. They are Vibhuti, yoga and Bandha.

Vibhuti sambandha takes place through the grace of Almighty. Efficiency in performing Karma is called Yoga sambandha. When the union of Rasa and bala is very intimate it is called Bandha.

When samsargas are destroyed mokṣa results. Normally if Rasa consumes bala in a union that it results in Ātma sṛṣṭi through svarūpa samsarga. On the other hand if bala consumes Rasa in a svarūpa samsarga then Jagat is created. Ojha gives many details of each of the three svarūpa samsargas.

Vibhuti samsarga is Brahma (Rasa) pradhāna. Here bala remains dormant. Bandha sambandha is Karma (bala) pradhāna Amṛta (Rasa) is completely covered by mṛtyu (bala) in this case. When both Rasa and bala are balanced in the sambandha it is Yoga. Here Jñāna helps efficient discharge of Karma and Karma in turn goes to add to Jñāna. (cf. यदेव विद्यया श्रद्धया उपनिषदा करोति तदेव वीर्यवत्तरं भवति)

This whole Jagat is created by these three sambandhas. They occur in Nature in different strengths and because of the operation of these sambandhas in different ways, differences in the created vastus take place in svarūpa, svabhāva, in śakti, and in vṛtti.

On the other hand in Vṛttitva sambandha where one substance formś the support for another (āśraya - āśritabhāva) in the union, no ṣṛṣṭi takes place.

Rasa resides in balas and bala resides in Rasa. They are always together. When we cannot fix a limit to the existence of Rasa and balas, then no sṛṣṭi is possible. For example in a forest number of animals live. There is no effect of them on the svarūpa (form) of the forest.

The forest can exist without the animals. The animals also can exist without the forest. Both are independent of each other this comes under samānya or Asamarga vṛttitva sambandha.

However there are three Vṛttitva samsargas which lead to creation of new vastus. They are Āsakti, Udāra and Samavāya. These three and the three svarūpa sambandhas we have already disussed constitute the six amṛta mṛtyu sargas. Svarūpa sambandhas result in Ātma sṛṣti ie creation of bhoktas (enjoyers) and Vṛttiva samsargas give rise to the bhogyavastus. Ojha explains all these both in Siddhāntavada as well as in Samśayataducchedavāda.

Whatever changes take place in this samsāra they are only due to Āsakti vṛtti and not due to udāravṛtti or samavāyavṛtti. Therefore these changes do not take place in Avyayātmā not in Aksarātmā. That part of Rasa which is affected by Āsakti vṛtti is called Kṣara Ātmā. We have already seen that when the first piling of bala on Rasa takes place Avyayātmā is produced. When pilining takes place on Avyayātma again Akṣarātmā is produced. When again piling takes place on Aksarātmā kṣara Ātmā comes into existence. Thus it is Karmātmā that is affected by Vṛttitva sambandha.

Out of the nine vṛttitva sambandhas four result in sṛṣti process But the rest five are called Anvābhaktivṛttiva sambandhas and do not lead to sṛṣti process. Ojha deals with them next.

The Vedas are closely related to creation processes. Therefore our Maharṣis have arranged the Vedas in such a way that reveal some of the sambandhas which occur in the creation process. The sambandha which exists between one Veda and another Veda is called Udūdha sambandha or samhitāsambandha. The same type of sambandha also exists between one mandala and another mandala or one Sūkta and another sūkta of Ṛgveda. It is because of this we call the Vedas ऋग्वेदसंहिता, यजुर्वेद संहिता etc.

Since Vedas are related to creation processes, we may take sambandha pertaining to them to be what exists between bhūta and bhūta, bhūta and prāṇa and prāna and prāṇa. These three sambandhas are called Udūdhasambandhas.

Prāṇa and prāṇa become one when one supports the other. This is Udūdhh sambandha of the highest type (Uttama). When prāṇa supports bhūta then it is Ududhasanbandha of intermediate type (madhyama). When bhūta is supported by bhūta it is one of inferior type (adhama type). In the same way Mahoktha (the loka of Ṛks), Mahāvrata (the loka of Sāmans) Agni (the loka of Yajus) have Udūdha sambandha with each other. The necessary quotation from Chandogyopaniṣat and Śatapatha Brāhmaṇa have been given in our notes to the text.

In the same way Pṛthivī, Antarikṣa and Dyau are connected by Udūdhasambandha. These three constitute a box (kośa) the lower side is Pṛthivī. Antarikṣa is the space in the box and Dyau is the upper side. The Jagat is contained in the space of the box. The directions (Diśa) constitute the borders (Sraktayah)

The Ududha sambandhas dealt with above have been named as Samhitā by Aitareya Maharṣi. The following statements in Aitareya Āranyaka (3.2) have been made use of by Ojha to explain Samhitā sambandha.

1. अथातः संहिताया उपनिषत्। पृथिवी पूर्वरूपं, द्यौरुत्तररूपं, वायुः संहितेति माण्डूकेयः
2. आकाशः संहिता इति अस्य माक्षव्यो वेदयाञ्चक्रे।
3. समाने वै तत् परिहृतो मेने इत्यगस्त्यः। संमानं ह्येतद्भवति वायुश्चाकाशश्च, इति। इत्यधिदैवतम्
4. अथ शाकल्यस्य - पृथिवी पूर्वरूपं द्यौरुत्तररूपं वृष्टिः सन्धिः पर्जन्यः संधाता। इत्याधिदैवतम्
5. अथाध्यात्म् - वाक् पूर्वरूपं, मन उत्तररूपं, प्राणः संहितेति शूरवीरो माण्डूकेयः. अथ हास्य पुत्र आह-ज्येष्ठः-मनः पूर्वरूपं, वागुत्तररूपं, प्राणस्त्वेव संहितेति। समानयोरत्र पितुश्च पुत्रस्य च"।
6. अथाध्यात्मम्-पुरुषो ह वा अयं सर्वं आन्दं द्वे बिदले भवतः इत्याहुः। तस्येदमेव पृथिव्या रूपं, इदं दिवः। तत्रायमन्तरेणाकाशः। तस्मिन्हास्मिन्नाकाशे प्राण आयत्तः। यथाऽमूनि त्रीणि ज्योतींषि, एवमिमानि पुरुषे त्रीणि ज्योतींषि। यथाऽसौ दिव्यादित्यः एवमिदं शिरसि चक्षुः। यथाऽसावन्तरिक्षे विद्युत् एवमिदमात्मनि (मध्यशरीरयष्टौ) हृदयम्। यथाऽयमग्निः पृथिव्यां, एवमिदमुपस्थे रेतः। एवमुह सा सर्वलोकमात्मानमनु-विधायाऽऽह। इदमेव पृथिव्या रूपम्, इदं दिवः। स य एवमेतां संहितां वेद संधीयते प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्ग्येण लोकेन। सर्वमायुरिति।
7. बृहद्रथन्तरयो रूपेण संहिता संधीयते, इति तार्क्ष्यः। वाग्वै रथन्तरस्य रूपं, प्राणो बृहतः। उभाभ्यां - उ -खलु संहिता संधीयते - वाचा च प्राणेन च इति॥
8. वाक् प्राणेन संहिता - इति कौण्ठरव्य प्राणः पवमानेन पवमानो विश्वैर्देवैः, विश्वे देवाः स्वर्गेण लोकेन, स्वर्गो लोको ब्रह्मणा. सैषा अवर परसंहिता॥
9. वाक् संहिता-इति पाञ्चालचण्डः। वाचा वै वेदाः संधीयन्ते, वाचा छन्दांसि वाचा मित्राणि संदधति, वाचा सर्वाणि भूतानि। अथो वागेवेदं सर्वम्। तद्यत्रेतदधीते (वैदिकीं वाचं प्रयुङ्क्ते), वा भाषते वा (लौकिकीं वाचं प्रयुङ्क्ते वा) वाचि तदा प्राणो भवति। वाक् तदा प्राणं रेह्लि। अथ यत्र तूर्ष्णीं वा भवति, स्वपिति वा प्राणे तदा वाग् भवति. प्राणस्तदा वाचं रेह्लि। तावन्योन्यं रीह्लः। वाग् वै माता। प्राणः पुत्रः। तदेतद् ऋषिणोक्तम्- "एकःसुपर्णःस समुद्रमाविवेश ...." (ऋ.वे. 10.114.4)

Making use of the above statements Ojha says, According to Aitareya, Samhitā has three angas. They are Samhitā, Pūrvarūpa and uttararūpa. Applying it to Dyavā Pṛthivī, Pṛthivī forms the Pūrvarūpa. Dyau forms Uttararūpa. Vāyu acts as Samhitā. This is the view of Śūravīra. But according to Mākṣavya Maharṣi, Ākāśa is the Samhitā. Agastya Maharṣi's view is both are correct since both belong to Ādhidaivika sphere only.

In the Ādhyātmika sphere, the three entities are Vāk, Prāṇa and Manas. Both Mandūkya and Śūravīra agree that Vak is Pūrvarūpa and Manas is Uttararūpa. Prāna acts as Samhitā. According to Praṣtivāha, our śarīra is like a ratha (chariot). It consists of main body two wheels and two horses in front drawing it. It is called Praṣtivāha ratha. The śarira (vāk) forms the ratha, manas and prāṇa form the two horses. In this manas prāṇa - vāk system the entire Viśva rests and is woven into it.

Ojha goes on and gives us many more views on Samhitā sambandha. The reader may refer to the original text and notes given under, for further information. Ojha then passes on to other sambandhas like Daharottara, Otaprotabhāva, Grahātigraha etc. When two vastus join together and one vastu gets into the belly of another (that is consumed by the other) then the

sambandha is called Daharottara sambandha. Here dahara part is consumed by the uttara part. The former is called adhyāhita and the latter is called adhyārūdha. In Otaprotasambandha, the two substances unite in such a way, that one is caught by the other and takes as much part in the final form of the combination as the other.

Grahātigraha sambandha takes place between Ādhyātmika vastus and Ādhibhautika dharmas. Adhyātma constitutes graha and bhutas constitute atigraha.

For more details, on these sambandhas the reader in again referred to text and the notes under it.

All the sambandhas which we have discussed here bind us to samsāra. We can expect release from it only when we give up all these sambandhas.

Rasa always exists with balas and therefore we always see it only in the company of balas. This bala builds up in the back ground of Rase into a stream and moves on for ever changing from one condition to another. Rasa cannot be seen without bala, nor bala can be seen without Rasa.

Mṛtyu goes on building up on amṛta by samsarga process or anusancara process or pratisarga process. In samsarga bala gets attached to Rasa. In anusancara process, it goes on building in an order so that at each stage a vastu is created by granthi bandhana. In the practisarga process the creations undergo the reverse process by granthimocana. In all these cases some sṛṣti takes place. Mukti can take place only when Rasa bala union is completely broken. Mukti takes place only in that region were the confinement of Rasa by bala ceases to exist. In other regions Māyā bala may still be operating and creations may go on. We do not know wherefrom the Māyāśakti comes and where it traps Rasa and how the sṛṣti process comes into existence. We only know the end results.

That is why the Śruti says,

"Who knows how all these come about. Even the Devas do not know from where all these things come into existence." (Nasadīya Sūkta)

VII - MORE DETAILS ON CREATION PROCESSES

Brahma and Karma are an inseparable pair. They constitute Pūrṇadvisatya and there is nothing other than these two in Brahmāṇḍa. But since Karma is born out of Brahman, the Śruti declares 'ब्रह्मैवेदं सर्वम्'

When we say Rasa and bala, they refer to pure Rasa and pure bala. But when we say Puruṣa and Prakṛti, we refer to that part of Rasa which is trapped by bala and that part of bala which indulges in sṛṣti process. But since Prakṛti is insentient (jada) it can only produce

jada vastus. Because brahman (cidatmā) enters into the thing created by Prakṛti with its support, the Śruti says, 'तत्सृष्ट्वा तदेवानुप्राविशत्'. Because the created vastus are subject to changes and sometimes destruction Puruṣa has to move out and change places (पुरु बहुधा स्यति परिवर्तितो भवति इति पुरुषः). Pura is of many types according to the created thing but the Puruṣa (Ātmā) who enters into it is one only. Therefore the same Puruṣa becomes many and occupies many puras.

Samanvaya is an important factor in sṛṣṭi process. This samanvaya is possible only when active balas of the right order enter into union with Rasa subjected to limitations. We say sṛṣṭi is possible only when paricchinna bala undergoes samanvaya with paricchinna Rasa. Again unless mātrā niyama for them is present, no sṛṣṭi is possible. Samsarga sambandha is that in which the bala subjected to limitations and measured mātrā joins measured mātra of Rasa and envelops it to create a new thing. In such a union some times one becomes the object of bhukti for the other and loses its identity. One becomes अत्ता and the other becomes आद्यम्. It is because of the above reason we have instances of balavadrasa in which Rasa eats away bala and Rasavadbala in which bala eats away Rasa coming into existence. Balavadrasa results in the creation of Ātmā who is bhoktā. Rasavadbala results in yonisṛṣti in which bala is bhokta. Every person gets Ānanda to the extent he is attached to Ātmā which is Rasapradhāna. When Rasa is deposited into yoni, the union becomes bala pradhāna and creation of various things differing in form and structure results.

Mātra refers to Chandas in Vedic language. Devatas are created when bala subjects itself to a particular chandas and restricts its mātra accordingly for a particular Devata. Agni Devatā has gāyatrī chandas. Sūrya has brhatī chandas. For Indra it is triṣṭup chandas and so on. Seven such chandases come into operation to produce various kinds of Devatas and Adhidevatās.

Rasa has vibhūti sambandha with bala to produce manas. It has yoga sambandha with bala to produce prāṇa. Bandha sambandha produces vāk. These form the three dhātus of Avyayātma who is produced by the first sambandha between Rasa and bala in which Rasa is predominant. These dhātus of Avyayātmā viz manas, prāna and vāk are called his vikramas (Śaktis)

When bala is predominant in Rasa bala union, then yoni sṛṣṭi takes. It is called Mahān who takes three forms according to the sambandha. Vibhūti sambandha gives rise to Satva guṇa pradhana Mahan, yoga to rajoguṇapradhāna Mahan and Bandha to tamoguṇapradhāna Mahan. If all these are mixed we get Māhan with three guṇas satva, rajas and tamas. This Mahān is called Prakṛti by Dārśanikas. Neither Purusa alone nor Prakṛti alone can create anything. Only by the samsarga of both creation is possible.

Aksara Purusa is a Rāsa predominant sṛṣṭi through the samanvaya of Avyaya puruṣa and Mahan. Ahankāra results from Mahan in a bala predominant sṛṣṭi Akṣara Puruṣa also develops the three dhātus manas prāṇa and vāk contributed from the kośa of Avyaya Puruṣa. Akankara also develops the three guṇas satva, rajas and tamas through suitable sambandhas.

Similarly Kṣara Puruṣa is a Rasa predominant development from Akṣara Puruṣa and Viśeṣa is bala predominant creation from Ahankāra. What is Viśeṣa? The Nyāya Śāstra defines it as

the capacity to see iherent difference between the various things. (अयमस्माद् व्यावृत्त इति व्यावृत्तिबुद्धिमात्रहेतुर्विशेष:) After the creation of Kṣara and Viśesa no new sṛsti is possible if Ksara and Viśeṣa undergo svarūpa sambandha. Avyaya is asanga, Akṣara is subjected to bandha (without granthi) and Kṣara is subjected to sagranthika bandhana. In this section Ojha deals with many more creation from the dhatus of Akṣara and Kṣara Puruṣas. We will not find these details in any other book.

The concept of Māyā and its role in creations have already been dealt with by Ojha in Ṣiddhāntavāda. In Samśayataducchedavāda also Ojha deals with some aspects of Māyā. When balas sleep in Rasa some force is required to induce them to start the creation process. Some sages believe that Māyā is a third entity which is to be identified with Abhva characterised by nāma, rūpa and karma. It is to be conceived as a force which is part of Nature. Ojha does not agree that Maya is mithyā. All that we can say is Māyā is a force (Śakti) which has borrowed sattā (सत्यसंसर्गेण सत्यस्वरूपा सा मिथ्या). Ojha gives a few examples of Māyā bala working in Nature.

Ojha's exposition of Prajāpati his origin and functions in Puruṣaprapancādhikaraṇam in Siddhāntavāda is very lucid and informative.

When Brahman (Rasa) blossoms into this Viśva with the help of balas produced in itself, in the first instance three states comes into existence. They are cit. cetanā and citya. Cit is Rasa predominant and is called Avyaya. Cetanabrahman is Akṣara which has both Rasa and bala in equal measure. Citya is bala-predominant and is called Kṣara. Avyaya brahman which is never seen without Akṣara and Kṣarabrahmans, is called Purusa. Seven such Puruṣas join together and make one form called Prajāpati. Two form his wings. One forms tail which gives him Pratiṣthā. All these seven are prāṇas. The Śrī part of all these Puruṣas constitutes his head, which is manomaya (cf. श.ब्रा. 6.1.1, see also our book What is Veda? pp 23-24)

The Puruṣa who takes one form with Avyaya Aksara and Kṣara has many Kṣara praṇas of five kinds, five kinds of Akṣara praṇas and one Avyaya with five dhātus. The Kṣaras in him are Bīja citi consisting of Avidyā, Kāma, Karma, Vīrya and Śukra, Deva citi consisting of Agni, Vāyu, Āditya, Candra and Soma, Bhūta citi consisting of Ākāśa, Vāyu, Agni, and Jala (water) and Pṛthivī, Prajā consisting of offsprings and Vitta (wealth) of different forms.

Brahmā, Viṣṇu, Indra, Agni and Soma are the five Akṣaras. Brahmā provides stability (Pratiṣṭhā) Visṇu is Yajña. Indra is indhana (that which activatis) Agni is tejana (that which sharpens organs). Soma has contracting tendency that makes the organs dense and strong.

Ānanda, Vijñāna, Manas, Prāṇa and Vāk are the the five dhātus of Avyaya. All these together with Parātpara form the sixteen kalās of Prajāpati. That is why the Brāhmaṇa says 'षोडशकलं वा इदं सर्वम्'

This Prajāpati is the root cause of all bhūta sṛstis. He is hailed in Brāhmaṇa as Yajña itself because he is responsible for the coming into existence of all prajās. This Prājāpati cannot create anything unless Trayīvidyā joins him. Threfore he creates Trayīvidyā first and that

forms the base of his operation. He constitutes every kind of yajṇa. That is why the Brāḥmaṇa says 'प्रजापतिर्वा एष वितायते (spreads) यद्‌यज्ञः'। He is responsible for the ten yajṇas that take place in our śarīra. Ojha explains all of them. Since Prajāpati is everything and he represents everything, some Darśanikas believe that there is one Satya only in this Jagat and that is Yajṇa. We will see more about this later.

VIII - THE CONCEPT OF ĪŚVARA AND JĪVA.

Parāṭpara is the state of Brahman where balas exist side by side of Rasa in a dormant state. This is the state of Brahman before the commencement of creation. It represents Kṛṣnatatva which Manu describes as,

"आसीदिदं तमोभूतमप्रज्ञातमलक्षण्‌। अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः"॥ (मनुस्मृति1/5)

The Nāsadīya sūkta of Ṛgveda describes it as "तम आसीत्‌ तमसा गूळ्हमग्रे" (ऋ.वे. 10/129/3)

When Māyābala appears in Rasa and dissects the unlimited Rasa, then Rasa gets limịted into may portions each enveloped by Māyā bala, Each of these Samsthās is called Īśvara. Since there are infinite number of these Samsthās in Parātpara, there are infinite number of Īśvaras inside Parātpara who can be called Parameśvara. Īśvara's Jagat is divided into five mandalas viz Svayambhū, Parameṣthi, Sūrya, Candra and Pṛthivī. This is one Brahmānda whose ruler is one Īśvara. There are many such, Brahmāndas in this Viśva. Prajāpati or Puruṣa is the Ātmā of this Viśva which constitutes his sarīra.

Parameśvara who is single represents the Ātmā of the endless Viśva. He is the ruler of many limited Ātmās which reside inside him. Inside the Jīvas there are many living cells. These are called Ingātmās, the collection of which constitutes our śarīra. In the same way inside Īśvara's śarīra all the Jīvas reside. This would mean that Pṛthivi waters, Agni, Vāyu also constitute Jīvas because according to Caraka, Ātmā is present everywhere and it is more active in some Jīvas than in other Jīvas who are classed aṣ belonging to acetana category. The first Ātmā (Jiva) that was produced in Paratpara Brahman is called Hiranyagarbha. The Śruti says, हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्‌ (ऋ.वे 10.121.1) Just like there are infinite number of Jivas Hiranyagarbhas also are many. This is what Ojha says. But Dārśanikas like Ramanuja consisder Hiranyagarbha as Īśvara. Since there are infinite number of Hiranyagarbhas, Īśvaras also are many and each of them controls one Brahmānda. Since Parātpara is pure Rasa and therefore cannot be the object of Upāsanā, in Viśistadvaita, Jīva, Jagat and Īśvara are dealt with in Upāsanā Kānda. Many Upāsakas concentrate on balas of balaviśista Rasa.

Whatever dharmas are present in Jīva like birth death, getting into garbha and coming out etc. are present also in Hiranyagarbha and they are also subjected to limitations. Therefore there is nothing wrong in saying that Īśvaras are just like Jīvas but belong to a higher order. Parātpara on the other hand has none of the dharmas of Jīvas and therefore he is not Jīva. Parātpara provides sattā to this entire Viśva. All the Brahmāndas controlled by Īśvara depend

on Parātpara for their Sattā. This Jagat is nothing but the manifested form of Rasa (Śuklatatva). Parātpara is the Ātmā of all Ātmās. He constitutes Jñāna of everything and constitutes mūla Sattā on which all other sattās are dependent.

This Jagat is nothing but the manifestation of Jñānaśakti Kriyāśakti and Arthaśakti. All these Śaktis are present in Parameśvara in full measure. In Jīvas and Iśvaras they are not present in full measure. When Māyā bala acts on Rasa and dissects it the first thing to appear is Avyaya Puruṣa who is Jñānarūpa (manas form). But Jñāna cannot act by itself. When bala acts on Avyaya Puraṣa Aksara Purusa comes into existence. He is prānarūpa and therefore represents Kriyaśakti. It is this Kriyaśakti that acts on Jñāna and then Jñāna Śakti is manifested. Akṣara Purusa is called Cetanā and it is Jñānaśakti that enables us to understand what all we see.

All the things that we see around are jñānamaya kriyāmaya and arthamaya. These śaktis present in Parameśvara appear as kalas, manas, prāna and vāk of Avyaya Purusa who is Īśvara for our purposes. Manas is the source of Jñāna, prāna causes the appearance of Kriyā and vāk is the first bhūta (matter) to come into existence. It is this vāk, through granthi bandhana produces, Pṛthivī, Vāyu, Agni etc. Everything here is Vāngmaya (वागेवेदं सर्वम्) Manas produces Icchā (desire) Prāna indulges in Tapas and vāk undergoes Śrama. Every vastu here is the combined presence of manas prāna and vāk.

Arthaśakti is of three forms viz Kāma, Vikṣepa and Avarana. Everything here irrespective of whether it is Cetana or Jada is blessed with Kāma (desire) Since Īśvara pervades everything cetanāmśa has to be there in everything. Only the degree of presence is different. Vikṣepa (ie Kriyā) is present in everything. Only the degree of presence is different. Iron goes on rusting. A stone goes on converting itself into earth etc. and so on. Then everything has āvaraṇasakti. The real nature of everything is hidden by āvaraṇa A piece of wood has many covers which when removed reveals its true nature. In the same way the Jivātmā is covered by doṣas which form its avaraṇa. When these are removed by the technique of Brahmavidyā, its true nature is revealed.

Because desires are different, the Vikṣepa that arises in the avaraṇa shows a variety of patterns. This gives rise to a variety of vastus we see around us.

Āvaraṇa is called Chandas in Vedic language. This Viśva is Vāngmaya and it is āvarana that dissects the all pervading vāk into finite sections and produces the things that we see around us. From disire, vikṣepa and āvarana arise and give rise to various things. This is the process of creation. It is actually Rasa which appears in different forms because of differences of śakti and buddhi. It we set aside the differences and see the things as a single entity then we recognise the mūla Ātmā or Ādiprajāpati who is Parameśvara. The differences characterise the Viśva. (नानाभाव एव विश्वम्) It is nothing but appearance of diversity in unity (एकस्य अनेकवत् प्रतीतिः)

Parameśvara is Satcidānandamaya. Very little measure of Parameśvarāmśa produces Śakti,

Sattā, Vijñāna and Ānanda in Jīvas. But in course of time the Jīva breaks the āvaraṇa to which he is subjected and attains the state of Bhūmānandarasa. His Ānandamātra goes on increasing when the artificial coverings are removed gradually and he becomes no different from Maheśvara (Parameśvara)

Parameśvara (Parātpara or Ābhu) is Saccidānanda maya Jagat also is Saccidānāndamaya and the Jīva also is Saccidānandamaya. These constitute the three Satyas according to Kṛṣṇayajur vedins. Here īśvara is only a Jīva of a higher order. In his Brahmasūtrabhāṣya Ojha goes into the unity that exists between Parameśvara Īśvara and Jīva. Parameśvara is Ādiprajāpati who has limitless Ātmā. When this Ātmā is confined to the Brahmānda, he is called Purusa Prajāpati or Avyaya Puruṣa or Īśvara. When it is confined to very small śarira it is called Jīva or Cidābhāsa. This Jīva is affected by Avidyā, Kleśa, karma Āśaya and Vipāka. Parameśvara is nissīma (limittess) Iśvara is bṛhatsīma and Jīva is alpasīma. Īśvara and Jīva are śārīrakas because they have vigrahas (bodies). On the other hand Parameśvara does not have any vigraha and therefore is not śārīraka. But as Ātmā without śarīra, Jīva, Īśvara and Parameśvara are not different from each other. Since Parameśvara is Īśvara of Īśvaras and contains many Īśvaras in him, both are Avyayātmās which are together with Kṣara and Akṣaras with five dhatus, (Ānanda, Vijñāna, Manas Prāṇa and Vāk).

The Kathopanisad says.

''यदेवेह तदमुत्र यदमुत्र तदन्विह। मृत्योःसमृत्युमाप्नोति य इह नानेव पश्यति॥
मनसैवेदमाप्तव्यं नेह नानास्ति किंचन। मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति॥
यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति। एवं धर्मान् पृथक् पश्यस्तानेवानुविधावति॥
यथोदके शुद्धे शुद्धमासिक्तं तादृगेव भवति। एवं मुनेर्विजानत आत्मा भवति गौतम'' ॥

In other words whatever amṛta parts pertaining to Purusa have been mentioned they are the same in Īśvara and Jīva. It is therefore clear that the Vedic school believed in the unity of Jīva and Iśvara. As regards the sarīras they are mṛtyumaya in both cases but the type of mṛtyu differs in them and therefore there are some differences. Because this amṛta resides with mṛtyū and the mṛtyus also differ Īśvara and Jiva appear different. Therefore one should discard the mṛtyu part and realise the identity in the amṛta parts while worshipping Īśvara. Therefore one should reject the mṛtyu parts which show differences and concentrate on the amṛta parts which are identical during Upāsanā.

In this way, the Kṛṣṇayajurvedins contributed substantially to the Brahmavāda. Their main contribution has been the concept of Rasa and the concept of Satcidānandasvarūpa of Brahman. Since according to them Brāhman is everything, they considered that both the Jagat and Jīva also are Satcidānandamaya. Especially the Ānanda concept of Ātmā was elaborated by them in great detail. Rasa was identified by them with Parātpara or Parameśvara and therefore Parameśvara, Jīva and Jagat constitute the three Satyas.

Another important concept that they developed is the Kṛṣṇatatva which is nothing but the nirvikāra state of Brahman. According to them Kṛṣṇa means aprakāśa and therefore the Puruṣa

that remains hidden in Agni and Sūryamandala represents the Anirukta Brahman, they worshipped. It is very unfortunate that some people think that Kṛṣnayajurveda is inferior to Śuklayajur veda. Even a well known commentator of Yajurveda says,

तैत्तिरीयशाखायां पाठप्रवचनादि परम्परया चिरात् प्रचलितस्य संहितापाठोपहितस्य संहिताब्राह्मणाख्यकग्रन्थसमुदायात्मकस्य यजुर्वेदस्य ऋषिच्छन्दोदेवतादिनियमाभावेन यातयामतादोषयुक्तत्वात् मन्त्रब्राह्मणसंकरत्वाच्च कृष्णत्वम्। कण्वमाध्यन्दिनशाखायास्तु ऋष्यादिनियमसत्वात् मन्त्रब्राह्मणसंकराभावाच्च शुद्धत्वेन शुल्कत्वमिति विवेकः।

On the other hand it is interesting to note that

चरणव्यूह says, मन्त्राणां त्रिगुणो ब्राह्मणस्य चैकगुणः पाठः।
त्रिगुणं पठ्यते यत्र मन्त्रब्राह्मणयोः सह। यजुर्वेदः स विज्ञेयः शेषाः शाखान्तराः स्मृताः।

The Śuklayujurvedins also contributed substantially to Brahmavāda. Their main countribution is the introduction of Īśvara in traisatya and according to them Parameśvara, Īśvara and Jīva constitute the three Satyas. Since Prajāpati is essentially Avyaya Purusa who is always with Akṣara and Ksara Puruṣas, they elaborated Prajāpati's svarūpa and his functions. The Satapatha Brāhmana which contains many details of Brahmavāda and Upāsanā is a monumental contribution of Suklayajurvedins especially of Maharṣi Yājñavalkya. They believed that the coexistence of Sat and Asat consituted Brahman which is the root cause of this Jagat. The statement in Sabapatha Brāhmaṇa "अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम्। मृत्युर्विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति। तस्मान्मृत्युर्नाम्रियते।" is a land mark contribution of Yājñavalkya in Śatapatha Brāhmaṇa. For further information the reader may refer to our book on Vedic concept of Ātman.

IX - PŪRNADVISATYOPANIṢAT

The main emphasis in this school is on Brahma and Karma. Brahman is the root cause of the Jagat and is considered as nityasatya and Karma is Asat which goes on changing all the time Brahman and Karma (Kriyā or bala) have together brought this Jagat into existence. Since Karma has its origin in Brahman, it does not have real sattā. Its sattā is dependent on the mūlasattā viz Brahman. This Jagat is nothing but a modified form of Brahman. It has been in existence all the time in some form. There is no time at which we can say tht the Jagat did not exist. Since Jagat cannot be separated from Brahman we can define it as सदसतोः सहावस्थानमेव जगत्।

When Nirviśeṣa Brahman or Ābhu develops Viśeṣas, the Jagat comes into existence. The Viśeṣas are also called Abhva, Māyā or Karma. Regarding the origin of Jagat there are six different views. The first view is,

1. The Jagat has resulted from a small portion of Brahman. The rest of it remains as pure nirvikārabrapaman. It is like the formation of foam on the surface of water or formation of cream on the surface of hot milk, or like the formation of rust on the surface of iron. The Kriyā that is involved in the above cases are (a) Ādāna (b) Visarga and (c) Ādāna-visarga. In the case of cream, it is ādāna (taking in). In the case of iron it is visarga

(giving up) and in the case of foam ādānavisarga (both taking in and giving up) take place.

In the above case if the Jagat goes on forming there will come a stage when the entire Brahman will become Jagat and there will be no nirvikara Brahman and everything will be Jagat only. What will happen next? we do not know.

2. The second mata suggests that the above situation can be avoided if both the destruction (pratisancara Karma) and Sancara Karma take place one behind the other. That is Nirvīśesa Brahman getting converted into Saviśeṣa Brahman and Saviśeṣa Brahman getting converted into Nirviśeṣa Brahman go on for ever, one after another.

3. The third view says that the Sancara Karma and Pratisancara Karma go on simultaneously.

4. The fourth mata which is called Tadātmyakalpa says that there is no question of Brahman getting converted into Jagat or Jagat getting converted into Brahman. Both nirvikāra Brahman and savikāra Jagat are nitya (ever existing) and also Pūrṇa there is no place where either of them is not there. Kārya and Karāṇa are interwoven with each other (ef. अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् श.ब्रा)

5. In the fifth mata Sahayoga (coexistence) of Brahman and Karma is assumed

6. The sixth mata says Brahman always remains the same; There is no question of its getting converted into Jagat. What we see as various things in this Jagat are illusory. They do not really exist. Everything is Brahman only.

Sadasadvāda, Amṛtamṛtyuvāda, Ahorātravāda all these constitute branches of Pūrnadvisatyopanisat only.

For more details on this topic see the text and notes. Also see our book Vedic concept of Atman ChII. The basis of this Upanisat, are the following two mantras one from Iśopaniṣad and the other from Atharvaveda.

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥" (इशोप.शा.पा)

"पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते।
उतो तदद्य विद्याम यतस्त् परिषिच्यते॥" (अ.वे.10.4.26)

The formation of vastus in this Jagat takes place as a result of Brahma-Karma sambandhas which we have already discussed in a previous section.

X - PRATYAYA IS THE ONLY SATYA

Eka satyavāda is a very old concept. Everybody favours starting from one root cause and explaining everything in terms of that cause. One of these starts from Pratyaya and explains everything that we see around us.

Brahman is of Sat Cid Ānanda form and Karma constitutes Nama Rūpa and Karma. These two Satyas are now combined into one Satya viz Pratyaya.

When we see the things around us two entities are involved. One is Drasṭa, the seer and the other Dṛśya the objects seen. As a result we become aware of the things which we call Jñāna. This Jñāna in which both Draṣtā and Dṛśya are involved is called Pratyaya which is viṣayākārakārita. Indriyas also play a part in this Jñāna. Since it is our Ātmā that is involved in this Pratyāya, it is called Jīvarūpa Pratyaya. According to some Darśanikas, in this Viśva there is only one Satya which is Jīvarupa Pratyaya, It is natural that these Dārśanikas think so because, it is Jīva who can establish any other Satya, if it was there and every other Satya in this Viśva is supported by this one Satya which we call Pratyaya. Ojha explains this in two beautiful verses.

"स प्रत्ययः प्रत्यय एव सत्यता तत्रैव निष्ठा हि पुरा विपश्चिताम् ।
स ईश्वरो वा स च जीव एव वा जगत् स आत्मा स च यज्ञपूरुषः ॥
स जीव एवेति ममास्ति निश्चयो यत्प्रत्ययो भावयतेऽखिलं जगत् ।
स प्रत्ययः साधु विचिन्त्य भावितो विज्ञानमाहात्म्यविशेषमर्पति ॥"

Whatever I see are my impression only. When I say, it is Svarga, it is Naraka, it is tree, it is stone all these are only expressions of my Jñāna of things. Pratyaya is a divine faculty which functions in us and which enables us that inside an all pervasive Jñānamandala, the Jivasvarūpa Pratyaya resides and it is this recognition that gives us Ānanda. It is this recognition which led Śankarācārya to declare 'अहं ब्रह्मस्मि' which in essence would mean that in this Viśva Pratyaya which is Jīvasvarūpa alone is Satya and rest are all mithyā.

In this samsāra we recognise there entities viz Jīva, Iśvara and Parameśvara. Parameśvara is Parātpara and Iśvara is Para (Avyaya). Can we say that Parameśvara is the only Satya and he is the svarūpa of Pratyaya and in that Pratyaya Jiva's Pratyaya and Īśvara's Pratyaya function? The reply is we cannot because who is responsible for giving Parameśvara Pratyaya? who will tell you that Parameśvara exists unless it is conveyed to you through Jiva? Therefore it is Jīva's Pratyaya that is the first Satya and all other Satyas can be established from that. For example we can establish the Satyatā of Bahirjagat. The Kāraṇa of Bahirjagat is Īśvara and then we establish Satyatā of Īśvara. That is, Īśvara becomes the third Satyatā to be established. It is Jīva alone that can establish Satyatā upto Parameśvara level. Therefore we come to the conclusion that 'अहमस्मि' is the first Sattā that is self evident and it is Jñānsvarūpa. It is only my Pratyaya in an extended region becomes Viśva and Īśvara Jīva Jivajñāna in the all pervasive state can become Parameśvara also.

Ojha raises several possible objections to Pratyaya of Jīva being the only Satya and clears them. The reader may refer to the text and notes on the same.

Therefore the conclusions of this school are there is nothing else here except Jīva Pratyaya and it is this Pratyaya (which is Jñānasvarūpa) that takes the form of many things. Just like I see in my svapna state various things, in the same way I see the things around me in the waking state also. The impression that one is living and another has met with death is purely the Pratyaya in me that creates these impressions. It is Pratyayasvarūpa of Jīva alone that remains and nothing else. We can never decide whether Sattā precedes Jñāna or Jñāna precedes Sattā. Therefore Sattā and Jñāna are the same. When once this is accepted, there is nothing else except myself and my pratyaya svarūpa alone is Satya.

When the above thesis is accepted certain other conclusions also follow. The concept of time and space also are the creations of my Jñāna. In fact they are Jñānasvarūpa. The question up down east west lose meaning when everything is Jñāna where is the question of shifting from one place to another. In modern science we say space cannot take a walk where there is nothing else but space in the entire Jagat. Here Ojha says "प्रपूर्णरूपं (ज्ञानरूपं) क्व चलेत् स्खलेद्वा।"

Ojha discusses many more aspects of this school, indicates the possible ojections and answers them. One important thing he discusses is this: If everything is my Pratyayasvarūpa it should have one form only. How then do we see different things in this Samsāra? It is because, just like the seed of groundnut is made of two parts, Pratyaya Svarūpa also is made up of two parts. That is in Pratyaya both Jñāna and Ajñāna are present. Because this Ajñana part is never destroyed it is always difficult to isolate the Jñāna part and realise it. The Ajñāna part which produces bhedabuddhi is of four kinds. They are 1. mṛtyu appearing as mṛtyusvarūpa 2. mṛtyu appearing in Śunyasvarūpa 3. Mṛtyu appearing in Māyāsvarūpa and 4) mṛtyu appearing in aikātmyasvarūpa. These gave rise to four Vādas viz. Mṛtyuvāda 2. Śūnyavāda 3. Māyāvādā and Aikātmyavāda. Ojha goes into details of all these.

Ojha concludes the discussion of this Vāda by saying,

ज्ञानस्य तस्यैव सतः स्थिरस्योपबृंहणं विश्वमिदं विभाति।
तस्माच्च विज्ञानमिदं वदामि ब्रह्मेह सर्वं प्रतितिष्ठतीदम्॥
यदैतदात्म्यं सकलं न तस्मात् पृथक् ततो ब्रह्म वदामि सत्यम्।
स्वप्नेऽपि जाग्रत्यपि चाहमेव ज्ञानं यतो भाति समस्तमेतत्॥
ब्रह्मायमात्मेति वदन्ति तस्मात् ब्रह्मास्म्यहं तत्वमसीति चाहुः।
सत्यं तथा ज्ञानमनन्तमेकं ब्रह्माद्वितीयं तदितं तु सर्वम्॥
विषयिणि विषयसमेते व्यासज्य प्रत्ययत्वमुपपन्नम्।
प्रत्यय एव च सत्यं तस्मात् सत्यं तदेकमिह सिद्धम्॥

In other words, this Viśva which we see is nothing but the manifestation of Jñāna or in other words there is nothing here other than my Jñāna. In this Vijñanasvarupa Brahman (Jñāna) the whole Viśva is supported.

Because there is nothing else here except this Aitadātmya (Jñāna) we call this Jñānasvarupa Brahman as Satya. In the dream state as well as in the waking state it is all the manifestations of Jñāna that appear to us as various things and I myself represent that Jñānasvarūpa. It is because of this Śankara gave his Upadeśas as अहं ब्रह्मास्मि। तत्वमसि। सत्यं ज्ञानमनन्तं ब्रह्म। and अयमात्मा ब्रह्म। These constitute the Mahāvākyas. This advitīyavijñānasvarupa Brahman is everything and there is nothing else here. Only Pratyaya is Satya. Jñāna, Jñāta and Jñeya come together and produce Pratyāya. It is this Pratyaya that is Satya and it is the only Satya.

XI - PRĀṆAIKASATYOPANIṢAT

Brahma (Rasa) and Karma (bala) together take a svarūpa called Prāṇa or Puruṣa. Because of the proportion of bala and Rasa, three or more Puruṣas come into existence. Para (Avyaya) Puruṣa is called amṛta and is devoid of kriyā. Avara (Kṣara) Puruṣa is mṛtyu (bala predominent) and goes on constantly changing. It is also called ajñāna. Prāṇas are of different kinds. Amṛta prāṇa produces manifested caitanya (consciousness) and mṛtyu prāna results in hidden caitanya. The difference in the size, structure and form of humans, animal, birds etc result from hidden caitanya. Manifested caitanya is prakāśasvarūpa and makes us aware of all things which are visible before us. Manifested cetanā has three form viz Soma, Agni and Āpah type. The corresponding Saumya and Āgneya cetanās are called prānas and Āpya cetana is called Vāk. We have four kinds of prāṇas viz citprāna, saumya prāṇa (gandharva prāṇa), Āpya prāṇa (Āsuraprāṇa) and Āgneyaprāṇa (Deva Praṇa). Cit prāṇa is Manas, Āpya prāṇa is Vāk and saumya and Agneya prānas are called Prāṇa only. Because this prāṇa is Atmā, it is this vākprānamanomaya Ātmā that is responsible for the creation of all vastus. This whole Viśva is Puruṣamaya and it is this Puruṣa (Prāṇa) who constitutes the only Satya in this Viśva according to this school. (पुरुष एवेदं सर्वम्)

Before creation commenced, prāna occupied the entire space and this prāna was both Jñānātmaka and Karmātmaka. Later it became four kinds, and these four prāṇas were Parorajas (Cidatmā), Agneya, Saumya and Apya prānas and are responsible for the creation of vastus of all kinds and all sizes. Pararajas prāṇa represents manas which controls the action of prāṇas which are Saumya and Agneya. Apya prāṇa is Vāk. Manas, Prāna and Vāk always remain together and make one Ātmā. This Ātmā builds up its own śarīra and it can never be found without it. That is why it is called dehī.

Ojha then goes into great detail about the creation processes initiated by Ātmā, including the processes by which Ātmā builds its own, internal and external components. The reader may refer to the original text for the detailed informatin on this. Ojha concludes his discussion by saying Ātmā which has the components Mānas, Prāna and Vāk pervades everything and constitutes the only Puruṣa Satya.

XII - YAJÑAIKASATYOPANIṢAT

The last Ekastyopanisat which Ojha takes up for discussion is Yajña.

According to this school more than Puruṣa it is Yajña that plays the vital role in the creation of Viśva. There is nothing in this Viśva in which Yajña does not operate. Therefore this all pervasive Yajña is the single Satya that matters and there is nothing else in this Viśva.

Whatever we see in this Viśva exhibits anna - annāda bhāva, Because of this we say that the whole Jagat is Yajñamaya. This Yajña is mainly of four kinds. They are 1. Brahma - Karma Yajña, Jīva-Īśvara Yajña, Prāna-Manoyajña and Jñāna-Kriyā Yajña. Whatever gets deposited goes on to add to the sampatti of the receiver (consumer) and the whole Viśva flourishes with this mutual anna annāda bhāva which we call Yajña. Ojha discusses each of the Yajñas mentioned above in detail.

Ojha then passes on to the classification of Yajñātmās. They are Ingātma, Jīvātmā Pṛthivyātmā, Sūryātmā and Maheśvarātmā. These are in increasing order of size. The later Ātmā consumes what is rejected by the former Ātmā and hence the later Ātma is bigger in size than the former. All these Yajñātmās go under the name Puruṣa and have the three components Manas, Prāna and Vāk.

All the above five Ātmās are interdependent. The creation process in this Viśva consists of both onward and reverse processes. The former is called Sancarakrama and the latter is called Pratisancarakrama. Parameśvara can ultimately become Inga in the Sancara process and Inga can become Parameśvara in the Pratisancara process Both go on endlessly and what preceds what we can never decide.

Because Yajña takes place all the time and everything goes on changing, we can say that Yajña is Asat also. Therefore we can say that just like Viśva, Yajña is also Sadasadātmaka. But since Yajña as a principle operating in this Viśva is only one and has many facets, Yajña as such is the only Satya. Anna is one only. Annādas are many and they have supremacy over Anna and this Yajña just like Ātmā is the only Satyā

XIII - CRITICISM OF THE ABOVE VĀDAS BY NONVAIDIKA DĀRŚANIKAS

In the previous pages we have discussed many schools of Brahmavāda prevalent during the Vedic period. Ojha has classified them into six matas and they are 1. Mulopanisat 2. Kṛṣnatri-satyopanisat 3. Purṇadvisatyopaniṣat 4. Pratyayaika Satyopanisat 5. Prānaika (Puruṣaika) Satyopaniṣat) and 6. Yajñaika Satyopaniṣat. These have given rise to many doubls raised mainly by Buddhists, Jains and Atheists. Ojha deals with these (samśayas) in a separate Kānda. In this Kānda, Ojha gives very interesting details of the way in which the critics attacked the conclusions of Brahmavāda schools of Vedic seers. They attacked their concept of

Jivātmā, concept of Īśvara, concept of Ātmagati etc and raised many doubts, some of them genuine and others resulting from lack of proper understanding. They wanted to know why the Vaiśesikas Sānkhyas and Vedantins arrived at different conclusions. They wanted explanations of various optical illusions and so on. We are not going into these details here and the reader may refer to them in Ojha's Samśayādhikāra. In the process of answering these criticisms, two distinct matas emerged and they are

1. Viśiṣtatrisatyamatam (Viśiṣtādvaitam) 2. Īśvaraika Satyamatam (Advaitamatam)

Ojha explains these two beautifully in his Samśayocchedakānda (Uttama Kānda) We shall therefore pass straight away to the contents of Uttama Kānda.

XIV - CLARIFICATION OF THE DOUBTS ON MATABHEDA.

Vaiśeṣikas believe in two Ātmas viz Jīvātmā and Paramātmā. Kapila of Sānkhyamata believes in many Jīvātmās but does not believe in the existence of Īśvara. Kṛṣṇadvaipāyana does not give importance to Jīva but only to Īśvara (Brahman). The samśayavādin thinks that these three matas contracdict each other and therefore none of these can be taken as correct in the matter of deciding the true nature of Ātmā.

Ojha clears the above doubt in the following way. In our śarīra there are fifteen Ātmās. Four of these are important to us. They are Prajñānātmā (Bhūtātmā) 2. Mahānātmā 3. Vijñānātmā and 4. Cidātmā. Prajñānātmā is made up of bhūtas of Pṛthivī. Mahānātmā which consists of three parts viz Akṛti, Prakṛti and Ahankrti has its origin in Candramandala. Vijñānātmā has its origin in Sauramandala. Cidātmā has its origin in Svayambhūmandala. Since Prajñānātma comes first in this list, Kanāda the author of Vaiśeṣikasūtras explains the nature of this Atmā. The Sūtra says,

प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गनि ॥ (वै.सू.)

On the other hand Cidātmā is a superior Ātmā which is detached and has no dharmas which other Ātmās have. Kanāda refers to Mahānātmā also here and there. He calls Prajñ ānātmā as Jīvātmā. His Paramātmā is actually Mahānātmā but his main interest is only in Prajñānātnā. Kapila's interest is principally in Mahānātmā which he calls Prakṛti, His Puruṣa is Kṣetrajña Ātmā who is detached. Vedavyāsa concentrates on Vijñānātmā (Kṣetrajñātmā) and at the same time shows interest in Cidātmā. His main thesis is is 'सर्वं ब्रह्मैव' and concentrates on Adhyātmanirūpana.

Thus the three Śāstres deal with the Ātmās individually and as long as we understand this fact there is no contradiction. In fact Vaiśeṣika Sānkhya and Vedānta may be considered as constituting one Śāstra called Ātma Śāstra and it deals with four Ātmās, though three authors contribute to this Śāstra.

XV - CLARIFICATION OF DOUBTS ON PRAMĀṆAS

Many samśayavādins have raised questions with regard to Jñāna, Pratyaksa and Manas being used as pramāṇas in discussions. First we shall take up Jñāna. It was the contention of samśayavādins that Jñāna is subject to many limitations and therefore cannot be taken as authoritative. When we acquire Jñāna of a thing, several factors are involved like the sense organs of the individual (indriyas), the mind of the individual, his Ātman, and his capacity to take the right view of the thing etc. If something goes wrong in any one of these processes the knowledge acquired becomes faulty. The reply to the above observation is that as long as we are sure that there is nothing wrong in the sense organs (eyes, ears, indriya manas etc) we can take it that the knowledge acquired through them should be consisered as pramāṇa. Pramāṇas are of three kinds viz Pratyakṣa, Anumāna (inference) and Śābda ie Vedas. When we cannot see the object before us or when we don't have sufficient grounds to infer its presence, we resort to Vedas as pramāṇa. Pratyakṣa Pramāṇa is the most authoritative among these. Indriyas are the main aids to know a thing correctly and they have to be taken as pramāna Jñāna is of two kinds viz internal (antarjñāna) and external (bahirjñāna). Bahirjñaña is based on viṣayas while antarjñāna is not based on viṣayas It is also called Pārṣṭijñāna or Avagama. In the first place vastujñāna takes place through indriyas. This is called Avāya. Then Īhā which is analysis in the mind takes place. Then only antarjñāna takes place. This is called Avagama. It is this Avagama which is pure vivekajñāna of the Ātmā that is considered as Pramāṇa.

Manas is a means of acquiring knowledge. In all worldly matters it holds good as a pramāna because it remains all the time as a source for acquiring jñāna. Though it is not connected with Pāramārthika Jñāna, for all practical purposes it is jñānajanaka and therefore constitutes a Pramāṇa. Ojha discusses many more interesting things in this section, which one may not find in any other book. Ojha then passen on to explain Viśṣtādvaita.

XVI - VIŚIṢTĀDVAITAM

This comes under Trisatyopaniṣat and therefore the main thesis of this school is Jīva, Jagat and Īśvara are three distinct entities in this Viśva and each of them constitutes a Satya. We have to understand the svarūpa of each of these Satyas and the type of Upāsanā we have to undertake in order to elevate our Ātmā to Īśvara level and attain mukti.

JÑĀNAMŪLA JĪVASIDDHI

The Śruti says that our Ātmā is Vāngmaya, Prāṇamaya and Manomaya. It desires, does tapas, it does physical work. Icchā (desire) Tapas and Śrama are the three dharmas of Ātmā. It is Jñānamaya, Kriyāmaya and Arthamaya - These aspects of Ātma enables us to establish the Sattā of Jīvātmā. Firstly we shall take up Jñāna aspects.

When we look around us we see many things and we become aware of them. This is pratyaksa siddha bhāna. The jñānajyotis which has the svarūpa of bhāna is caused by the Aham tatva residing inside our śarīra. This is also called Jīvatmā. Jiva is the uktha (source) Jñāna are its rays (arka) which spread on all sides. This Jīvātmā is an amśa of Īśvara residing in our hṛdaya and controls all our activities. That is why the Lord says in Gītā

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया॥ (भ.गी. 18.16)

Just like Puruṣa residing at the centre of the sun illuminates the whole Viśva with his rays, in the same way the Jīva Prajāpati illuminates with his jñānaraśmis even sun and moon who produce bhautika prakāśa and they become pratyakṣa to us. Therefore we have to accept the existence of Jīvātmā who is jñānamaya and who illuminates with his jñānajyotis every thing in this Viśva. All Ātmagunas like buddhi, memory power, intelligence etc are supported by jñāna only. Therefore we conclude that entity which is identified by the word 'अहम्' is nitya and is the root cause of all jñāna.

KRIYĀMŪLA JĪVASIDDHI

When we meet another person, before confronting him, we compare our strength with his strength and then proceed further. This jñānabala (mental strength) has a centre and that is my Jīvātmā. When we have to do some work we first judge our capacity to excecute that work. The centre of this judgement is my Jīvātmā. Before doing some work we analyse the outcome of that work and judge whether it will end up in something good for us or not. The centre of this judgement is my Jīvātmā.

That cetanā in me, which immediately puts my leg and hand into action when a thorn pricks my sole is my Jivātmā. That which puts strength into my mouth, before I begin to talk, that which enables the fly to flutter its wings and reach another place even though there is no movement of air is Jivātmā only.

ARTHAMŪLĀ JĪVASIDDHI

Indra, Vāyu and Agni are supported by different Ātmās in our body. Indra resides in the head. Vāyu resides in the chest and Agni resides in the belly. They occupy the three guhas in our body and do their respective functions. Indra constitutes the rasa of heaven and rules over our Vijñānaśakti. Vāyu is antarikṣa rasa and Agni is the rasa of Pṛthivī. Apart from these rasas rasa from candra also resides in the manas. All these constitute the three lokas in my body and they are supported by one entity called Jīvātmā. Ojha then goes into great detail into the true nature of Jīvātmā and its component Ātmās. Summing up his discussion he says.

1. It is Cidābhāsa that has entered the śarīra that constitutes the Jīvātmā.
2. Inside our body many activities are going on and many things go on getting wasted and reformed. But inside this constantly changing system there is something permanent and is infinitely quiet. That is Vijñāna or Ānanda. That 'Aham tatva inside me is my Jīvātmā.

THE JAGAT WHICH IS JÑEYA IS ALSO SATYA

In every jñāna there are three entities viz Jñātā Jñeya and Jñāna. According to Śankara Jneyavastu is mithyā and only Brahman (Jñāta) is Satya. ("ब्रह्म सत्यं जगन्मिथ्या") But the fact is when we believe in the Satyatva of Triputī, then every one of the components has to be Satya. Therefore when I get the pratyaya that I am only there (एकोऽहमस्मि), in this pratyaya viz I am the Vettā, both Vedya and Vitti are also supported by the pratyaya is also implied. Therefore if the Pratyaya is Satya Vedya also is Satya. Vitti also is Satya.

Pratyaya takes place because of three entities, viz Jñātā, Jñeya and Jñāna. In a way these are separate entities. When we see a thing we are aware of both अहम् and इदम्. Draṣṭa becomes the cause of jñāna of dṛśya. Without draṣṭā we cannot see dṛśya. That is draṣṭā cannot be separated from dṛśya. Therefore there is nothing wrong in neglecting the difference between draṣṭā and dṛśya. There is therefore no question of thinking dṛśya as mithyā. All the three viz Jñātā, Jñeya and Jñāna are Jñāta only. When Jnātā is Satya, Jñeya (Jagat) also is Satya.

Then ojha goes on to prove Jīvas are many since each Jīva has his own pratyaya of Jagat, Jagats also are many as the Jīvas see it and understand it.

The Vāngmaya Jagat which lies outside us is separate from us. We are not connected to that Sattāsiddha Maulika Jagat. What we see is what is built by our manas on the basis of Maulika Jagat. It is called Antarjagat. The Maulika Jagat which is outside is called Bahirjagat. Bahirjagat is only one but the Antarjagats are many. Jñāna is produced by the union of Antarjagat and Bahirjagat

Iśvara is the third Satya. Jīva is jñānasvarūpa. This Jagat I see is nothing but the converted form of my jñāna. It is my Antarjagat, and other Jīvas have no knowledge of it. My Jagat comes to an end after my death. Jiva's Antarjagat is dependent on the Sattāsiddha Bahirjagat. That is the jñānamandala of Iśvara. Just like Antarjagat is the jñānīya Jagat of Jīva, Bahirjagat is nothing but is the converted form of Īśvara's jñānamandala. Īśvara's jñānāmśa gets reflected in many kṣetras and they become many Jīvas. One Veda becomes many Vedas when it gets into several Jīvas.

When Īśvara gets destroyed all the Jivas get destroyed. But when Jīvas get destroyed Īśvara does not get destroyed. Īśvara is Sattāghana Cetanāghana and Ānandaghava. Jīva has taken only a small part of these and therefore he is different from Īśvara. He does not posses all the raśmis of Iśvara's jñānamandala. Īśvara has his origin in Parameśvara (Parātpara) and represents Avyaya Puruṣa affected by Māya. When he sleeps he merges with Parameśvara. Īśvara rules over all the Jīvas and their Antarjagats have their support on his Jñānamandala. They have their origin also in Īśvara. The Mundakopanisat says

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गः सहस्रशः प्रभवन्ते सरूपाः। तथाक्षराद्विविधाः सौम्य भावाः
प्रजायन्ते तत्र चैवापियन्ति॥ (मुण्ड.उ. 2.1.1)

What I see is only Antarjagat which has been created by me on the basis of Bahirjagat which I do not see. Actually what I do not see is Jñāna. It is this Jñana that transforms itself into Jagat in the same place where the Sattāsiddha bahyajagat exists. While my antarjagat is supported by my Jñāna on the same basis I infer that the bahirjagat is supported by Īśvara's Jñānamandala. It is this Viśvātmā (Īśvara) who is the origin of this Viśva. He is the centre of all Śaktis and Artha. He is Ātmā and Viśvamaya. He is in the Jagat. He is Jagat. He is Jagat-svarūpa. (जगति अयं, तत्र जगत्, तज्जगत्, तस्मात् किञ्चिदपि न पृथगस्ति।)

Ojha goes into great details, when he introduces Īśvara to us: In his other books also he gives excellent accounts of Īśvara. Here he explains the Viśiṣṭādvaitin's concept.

Ojha catalogues the similarities and differences in the dharmas of Jīva and Īśvara.

1. Jīva is an individual Ātmā. which is reflection of one mūla Ātmā which is Īśvara. Īśvara represents a collection of Jīvas.

2. अहम् represents Jīva. ओम् represents Īśvara.

3. Just like our Ātmā resides in our small śarīra Īśvara resides in this Viśvarūpa śarīra.

4. Jīva has kośas. On the other hand Īśvara does not need any. He has everything in infinite measure. There is no question of locating buddhi, manas or indriyas in him. He is all knowing and has nothing left to know. But nobody knows him fully. He is Ādipuraṣa and is Mahān. The Upaniṣad says

   "अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
   स वेत्ति वेद्यं न तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्॥"(श्वे.उप. 3.19)

5. Jīva is subject to destruction but Īśvara is not. He is nitya.

6. Iśvara has no mūla kāraṇa but Jīva has his source in Īśvara.

7. Īśvara has Kāmas but since all of them are fulfilled immediately he is Āptakama.

8. Kama is his Karma and Karma is this Jagat. The combined existence of nāma, rūpa karma is Īśvara who is sat, cit Ānanda.

9. Jīvas cannot receive the viṣayas in the Antarjagats of other Jīvas. Īśvara can.

10. Jīva is small and Īśvara is big. Jīva is subjected to Avasthās, Ūrmis and Avidyā and other doṣas Kleśa, Karma, Vipāka etc. Iśvara is not.

11. Jīva is bound to Īśvara but Īśvara is not bound to Jīva (न त्वहं तेषु ते मयि). Ojha goes into many details regarding the three Satyas viz Jīva, Jagat and Iśvara and finally deals with the details of Upasana advised for the Trisatyavādins. Summarising the salient aspects of Viśiṣtadvaita Ojha says,

Viśiṣṭādvaita deals with Īśvara, Jīva and Jagat as three Satyas. Rasa and bala are two

different vastus. But since bala has its origin in Rasa, Advaita is never questioned. But balavadrasa state and rasavadbala state are possible. Therefore from the Upāsanā point of view, we can consider Īśvara not as pure Ātmā but as Ātmanvī who is śarīraviśiṣta Ātmā. This Atmanvī Īśvara is subject to limits and therefore suitable for Upāsanā since pure vyāpaka Atmā cannot be the object of Upāsanā. Iśvarātmā's śarīra is the Jagat. It is also Ātmā because Rasa percolates every part of this Jagat (तत् सृष्ट्वा तदेवानुप्राविशत्) Jagat therefore comes under the category of Rasavadbala or Rasaviśiṣtabala. But everything has come from Ātmā only.

Antarjagat is that of Jīva. Bahirjagat is that of Īśvara. Jīva, Īśvara and Jagat have all Sattās. They are the Viśiṣtasvarūpas of Brahman. Īśvara is the controller of both Jagat and Jīva. The Viśiṣtādvaitin leaves out Parameśvara and considers that the entire Prapanca as consisting of three Satyas belonging to Ādhidaivata, Ādhyātmika and Ādhibhautika spheres.

Brahman is of two kinds Para and Avara and there is nothing else other than these.

All jada things go under the name Acit. Jīva and Īśvara belong to a different elass. This Acit prapanca viz Antarjagat and Bahirjagat become possessed of Ātmā because of the entry of Jīva who is cetana. Therefore the entire Jagat is Ātmamaya. Jīva is the reflection of Īśvara's Cit. That is why he is called Cidābhāsa. When there is no bandhana in the Ātmā it is Īśvara. When there is granthi bandhana it is Jīva. When the granthibandhana is very tight it is Jagat. Jīva is Sātmā (possessed of Ātmā) because of Īśvaracit.

Vyāsa in Bhāgavata Purāṇa says,

तस्माद्युक्तेन्द्रियग्रामो युक्तचित्तमिदं जगत्। आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे॥ (भा.पु.11.7.9)

Jagat is therefore supported by Īśvarātmā (Īśvarīya Jñāma). That is why the Jīva also which is an amśa of Īśvara should see the Jagat sitting on his Ātmā. That is why it is said it is said "जगदात्मनीक्षस्व विततम्" In other words consisder Jagat as Ātmā and Ātmā is Īśvara. It is clear from the above statement Jagat, Jīva and Īśvara are one only.

Ojha goes further and gives many details of this mata. The reader may refer to the text. Going into details of Upāsanā Ojha explains it as Bandhamukti Kriyā. It enables the Jīva to make Ātmajñaña attain equality with Īśvara jñāna. He gives up his Jīvabhāva and gets into Īśvarabhāva. Then he explains Kriyā, Bhakti and Jñāna yogas. Explaining prapatti as Ātma-samarpana Ojha says that this Viśva is Īśvarasvarūpa and therefore Īśvara is pratyakṣa and not Parokṣa. By dedicating one's manas, prāṇa and vāk to Viśva, one does Ātmasamarpaṇa and that is Prapattiyoga. Each one makes his own contributions to the prosperity of Viśva. That is he increases the āyatana of the Viśva. All new discoveries, all new facilities go towards the prosperity of Viśva and that is Ātmasamarpaṇa or Prapattiyoga.

Bhakti through prema (love) is Aparā Bhakti while Bhakti involving Śraddhā is Parā Bhakti.

Jñānayoga involves acquiring all kinds of Vidyās pertaining to Jagat and its relation to

Īśvara. It is not possible to acquire all Vidyas. Since all Vidyas are present in Ātma, Atmopāsana will mean Jñānayoga. When Ātmā is understood there is noting else which remains to be understood. All kinds of Upāsanās increase Atma bala.

We have explained the main contentions of Viśiṣṭatrisatyavādins. Now we have to pass on to Ojha's exposition of Iśvaraikasatyavāda after rejecting the Trisatyavāda. Before that we have to deal with one important vāda which Ojha calls as Jñāna-Viṣaya bheda-abheda vāda.

In this samsāra we see many types of Kārya-Kāraṇa bhāva. It is because of this nānātva doubts arise pertaining to the relation between Jñana and Viṣaya sattās. Jñāna is cetana and Viṣaya is jada and how can they have tadātmya like pot and earth? They cannot even have a bhava in which their individualities are lost like sugar in water.

But if we examine carefully we can say that tādātmyapratīti does exist between jñāna and viṣaya. We call it Adhyāsa. अन्यत्र धर्मस्य अन्यत्र आभासः अध्यासः। If Viṣaya dharma enters Viṣayī (jñāna). then we get the pratīti of tādātmya in them. This is Adhyāsa. If a devil's influence is seen in a woman she becomes like a devil. If we imagine a serpent in a rope it is Adhyāsa. We call it mithyā just like we call svapnajagat as mithyā. All viṣayas are mithyā and jñāna alone has Satya.

This Adhyāsa is called Khyāti and Ojha mentions four kinds of them and explains them. They are. 1. Akhyāti 2. Asat khyati 3. Anyathākhyāti and 4. Ātma khyāti.

This Adhyāsa is Avidyā. When correct knowledge takes place it is Vidyā. Viṣayī which is pure jñāna is Vidyā and Viṣaya whish pollutes it is Avidyā.

The whole Jagat has adhyāsa on jñana just like a serpent has adhyāsa on the rope. How can this mithyāsvarūpa and tamas-svarūpa Jagat have aikātmya or aviviktabhāva with Jñāna which is prakāśasvarupa? The Viṣaya (Jagat) does not have Sattā. It is mithyā because of māyikatva. Jñāna alone has Sattā. This is called विषयाणां मिथ्यात्वादेकसत्तावादः।

Ojha does not favour the above mata and explains another mata called विषयाणां ज्ञानात्मकत्वादेकसत्तावादः which he favours. Viṣaya is not separate from Jñāna. Bhartṛhari in his Vākyapadīya says,

''ग्राह्यत्वं ग्राहकत्वं च द्वे शक्ती तेजसो यथा। तथैव सर्वशब्दानामेते पृथगवस्थिते'' ॥

Jñāna is Prakāśasvarūpa. It is tejas (agnirūpa). It can take the form of draṣṭā and dṛśya. It is grāhaka and Viṣaya is grāhya. All vastus are the products of Jñāna only. When Śruti says ''सत्यं ज्ञानमनन्तं ब्रह्म।'' how can you declare Jagat as mithyā? Śruti also says ''नामरूपे सत्यम्''। without Jñānā we cannot have pratīti of viṣayas. Therefore all viṣayas are jñānasvarūpas. It is Jñāna that produces nānātva. Jñāna is like a glowing piece of Agni from which sparks emanate in all directions Jñāna undergoes many vivartas (modifications) and because of various Vṛttis of Jñāna many things appear, as the Upaniṣad says.

''यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तथाक्षराद्विविद्याः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति''॥ (मुण्ड.उप.2.1.1)

To build its Antarjagat, our jñāna requres the sattāsiddha Bahirjagat. Therefore Bahirjagat is separate from our Jāāna. That entity by whose Jñāna, the Bahirjagat is built we name as Īśvara. Since the Śruti says "तत् सृष्ट्वा तदेवानुप्राविशत्" the entire Jagat is percolated by rasarūpa-jñāna and therefore it is jñānasvarupa. Therefore the sattā of Jagat is not different from Jñāna-sattā.

Ojha also discusses another mata which says that Viṣayas have sattā different from Jñānasattā. The reader many refer to the text. We shall also see more about this in Īśvaraikasatyopanisat which follows.

XIV- ĪŚVARAIKA SATYOPANIṢAT

In the mountain of the Vedavidyā, the Trisatyavādins have reached a comfortable landing place and would not bother to look up and see whether there is any other place above them where they can achieve a higher state of Ānanda. They are in a new samśara though this samsāra is far superior to the samsāra from which they have escaped. They are fond of differentiating them from Īśvara and would prefer to be his dāsa rather than to be part of him.

But we are not content with this situation. We want to look up and see whether there is any way to reach the top and if so get up there to become one with that Ekasatya and enjoy hundred times more Ānanda than what the Trisatyavadins enjoy. we do not have to look up to a master to command us or bless us or get angry with us. द्वितीयाद्वै भयं भवति. We want to reach that place where the second person is just not there. It is Abhaya it is Amṛta and we want that.

भवन्तः त्रिभिर्वल्कलैः परितुष्टाः। वयं तु अद्वितीयेनैकदुकूलेनैव परितुष्टा भवामः।
वयमेकसत्यवादिनः, विषयाणां ज्ञानात्मकत्वान्न तु विषयाणां मिथ्यात्वात्।
यूयं प्रजापतेरानन्दे तृप्ताः। वयं तस्य शतगुणं ब्रह्मण आनन्दं वाञ्च्छामः।
वयं तस्मिन्नित्यसुखांबुधौ गलितधियः। ब्रह्मैव भवामः न तु ब्रह्मविदः।

REJECTION OF TRIPUTĪ

We have dealt with Trisatyavāda and also the Upāsanās to some extent. For the purpose of Upāsanā, Trisatyas are suitable. But then we have to go deeper and see whether there are three satyas or they actually constitute one Satya only.

Some Dārśanikas believe that Jñāta Jñeya and Jñāna are not three different vastus. Pramātā, Pramiti and Prameya, Dhyāta, Dhyāna and Dhyeya etc are one vastu only. What you call Jñeya is actually a vivarta (modification) of Jñāna. Jñeya is nothing but the various vṛttis of Jñāna.

When we say 'I know the pot' three things come together to give this knowledge. They are caitanya associated with antahkaraṇavṛtti and caitanya associated with viṣaya uniting together in 'I' to produce the knowledge. Naiyāyikas say that pramāṇa also is included in the production of Pratyaya. But since pramāna is provided by indriyas and indriyas are Īśvara vastus, Pramāṇa does not belong to Jīva Pratyaya. Jñāna is prakāasvarūpa and it spreads on all sides as rays. The source from which these rays emanate is Ātmā or Jñātā. Just like the disc, of the sun is not different from surya prakāśa, Jñāta and Jñāna are not different from each other.

Jīva or Ātmā is jñānasvarūpa and viṣayas are reflected in the Jñāna of Jiva. Jīva's Antarjagat is a product of Jñāna only. How can it be supported by Jñāna. Ādhārādheya bhāva applies to vastus which belong to different classes. Therefore Jñāna and Antarjagat are not different from each other. This Jñāna is Satya and gives Sattā to this Jagat which is Asat. Jagat looks Satya because it is supported by, Jñāna which is Satya. This Jñāna is nothing else except myself (अहम्)

Here there is an objection to declaring Jñeya as Jñānarūpa. These pertain mainly to the three avasthās of Jīva. They say that if Jñāna is not different from Jñeya the three avasthās (Jagrat, Svapra and Suṣupti) cannot take place to the Atmā. Only Suṣupti avasthā is possible in which viṣayasambandha with both Antarjagat and Bahirjagat is absent. For details of this objection the reader may refer to the text.

Ojha clears the above objection and in the process proves the unity of Īśvara and Bahirjagat, which is nothing but a manifestation of Jñana in the limitless Jñānamandala which Īśvara represents. Just like Antarjagat is not different from Jīvajñāna, Bahirjagat is not different from Īśvarajñāna.

My Antarjagat is built on the basis of Bahirjagat which is built by Iśvara. This Bahirjagat is one big Jñānasvarūpa which I do not see at all. Īśvara is jñānasvarūpa. Bahirjagat is Jñānamaya we do not see Bahirjagat because we cannot see Jñāna sitting on Jñāba. Just like Antarjagat is not different from Jīvajñāna, Īśvarajagat is not different from Īśvarajñāna. Therefore Ojha concludes Bodhya, Boddhā and Bodha are all one only.

JĪVA AND ĪŚVARA ARE THE SAME

Ojha has already explained the unity between Jīva and Antarjagat and between Iśvara and Bahirjagat. What remains to be explained is only Jīva- Īśvara unity which he takes up now.

Iśvara is identified with ओम् śabda. Aham vastu is born out of this and is not different from it. Whatever samsthā exists in 'ओम्' the same exists in 'अहम्'. Both are centred in Jñāna. All the five Akṣaras (Brahmā, Viṣṇu Indra, Agni, Soma) function both in Īśvara and Jīva. Īśvara is Parama Prajāpati and Jīva is Pratimā Prajāpati. Therefore one is not different from the other. All the dharmas reach the Jīvas who carry the Cidamśa of Īśvara's Jñāna through buddhi.

Sūrya is one and from him rays carrying his rūpa spread on all sides and wherever a reflecting surface is available they get reflected and produce images which appear to be separate from the sun. In the same way the Cit of Īśvara is received by buddhis on the earth and bring into existence the various Jīvas. Just like the image of the sun is not different from the sun, in the same way, the Cidamśa of Jīva is not different from Īśvara. As Ojha says in his Sūtrabhāṣya one should concentrate on the amṛta parts and see the identity of Jīva with Īśvara.

This Īśvara is Akhaṇda and is equally present in all places where his Jñānamandala exists. Here and there his reflections on Cit-receiving buddhis take place and there Jīva comes into existence. It is because of this, Īśvara appears to have been subjected to Upādhis and limitations.

Jīva is therefore Jñānasvarūpa. All the mṛtyu dharmas affect the bhūta parts like buddhi but Aham vastu which is jñānasvarūpa is not affected. The Sānkhyas say that Jīvananātva takes place because of variations in the three guṇas but their view is not correct. Buddhis may be many but Cit is one only. Therefore the jñānakalā of Ahamvastu is never affected by guṇas.

The Trisatyavādins object to the argument that Īśvara's Cit is reflected on some receivers and Jīva comes into existence and therefore he is not different from Īśvara. The rays of the sun is reflected only on surfaces which are different from the sun. If you say Jagat and Jīva are not different from Īśvara then there is no vastu other than Īśvara that can cause reflection and according to your argument this is not possible and therefore Jīva and Jagat exist as separate satyas. For this Ojha's reply is,

We never said that Jagat is not there. It is there. Only thing is its sattā depends on sattā of Jñāna. Jagat Sattā is not separate from Jñānasattā. If you remove Jñāna, Jagat is not there.

You say if Jagat is Jñānasvarūpa how pratibimba can occur on it. The answer is, take the case of the sun. Everything becomes pratyakṣa when sun's rays fall on vastus and illuminates them. Pratyakṣakārya takes place only through jñānaraśmis, which are returned by the illuminated vastus. How does sun become pratyakṣa to us? Sunlight falls on the earth and get scattered back into the atmosphere. This illuminated antariksa makes the sun visible to us. The same way Īśvara produces jñānamaya buddhi and makes Īśvara pratyaksa to that buddhi. It is this that results in the production of Jñānamaya Ātmā on the earth whose main component is Iśvara's Cit. Just like a teacher teaching a student can bring his student to his intellectual level in the same way Īśvara by his vibhūti sambandha with the Jīva can elevate him to his level.

This Ekasatya is nothing but Avyaya Puruṣa. He represents Satta, Vijñāna and Ānanda. Boddha, Bodha and Bodhya are all Rasa only.

It is this Samānya who is called Cidātmā. All the Viśeṣas which Ramanuja preaches are inside this Sāmānya. This Prapanca is inside him and it is Sadasat. It is important to note here that our Śāstras can go up to this Avyaya Puruṣa stage only. Beyond, Brhman is Viśvātīta and anirvacanīya. Avyaya Purusa is our final goal (परेऽव्यये सर्व एकी भवन्ति) in Śāstṛamīmāmsā.

UPĀSANĀ

When once we have established Ekastya we have to review our Upāsana mārga to identify ourselves with this Ekasatya.

When we dedicate our Ātmā to Īśvara intellectually and give up all our independence, it is called Upāsanā. It is of three kinds viz avara, madhyama and uttama

People belonging to avara class behave like servants to a master. They give Iśvara all personal services like giving bath, feeding him, giving him massage, decorating him, dancing before him etc.

Bhāva, Kriyā and Dravya are three things and if we remove dvaitabhava from them, then advaitabhāva comes into existence and this is madhyamopāsanā.

The Bhāgavata Purāṇa says, when the Dvaitabhāva is removed, the three svapnas in which he thinks there are three satyas collapse. In the waking state also he gives up dvaitabhāva in these three.

In the next stage he gives up Kārya-Karaṇa bhāva and sees no difference between him (his Ātmā) and Īśvara. This is Bhāvādvaita. When he dedicates all karmas which involve his manas, speech and Śarīra, then it is called Kriyādvaita. When he dedicates all his dravya to the welfare of the society and does not differentiate between his needs and other's needs, then it is called Dravyādvaita.

In Uttamopāsanā, he identifies himself with Īśvara and becomes Īśvara. All the Śaktis of Īśvara flow into him. The Upāsaka is free from fear and attains Sāyaujya with Īśvara.

Ojha closes this section with a beautiful verse which brings out clearly the benfit that accrues from Ekasatyopasanā.

या भेदधीः सा ध्रुवमस्त्यसत्या तामास्थितः श्रेयसि नैति योगम्।
सत्यं त्वभेदं प्रतिपद्य जीवः स्यादीश्वरः शान्तिघनः प्रसन्नः ॥

XV - BRAHMAVĀDA IN THE LIGHT OF MODERN SCIENCE

All the concepts of Maharṣis have a strong base on the manifestations of Nature. Nature throws open before us infinite varieties of animate and inanimate things of God's creations. Any shrewd observer is eager to understand how all these things came about. Today we see a few people who are dedicated to the study of Nature and who are able to weave some theory of how all these things came about. Majority of us have hardly any critical appreciation of the variety that God presents to us in the form of Nature. Thanks to the advancement of science and the availability of television facilities the secrets and marvels of Nature are presentd to us like a cake in the plate. We have now become aware of the many puzzles and riddles of Nature which defy solution.

Imagine now the state of the people who had only their eyes to watch and the brain to understand whatever they watched without any aids. But still they were able to develop their own concepts, record them and pass them on to us. With whatever threads of information available to then they were able to weave a theory in the form of a beautiful garment in which threads were not easily visible at all. But if you go on examining the garment again and again, you find out that the garment is made up of miriads of individual threads every one of which goes to make and beautify the garment. Our understanding of the true details of this garment lies in our cleverness to unravel the true structure of the threads which have brought the garment into existence. This is Brahmavidyā. There is hardly any Vidyā pertaining to Nature which in some measure is not contained in Brahmavidyā. Things pertaining to Ādhidaivika, Ādhibhautika and Ādhyātmika spheres have all been brought together and incorporated into this Vidyā. That is the greatness of Brahmavidyā.

Scientists investigating into the fundamental laws of the universe, believe that a single theory like superstring theory is capable of describing all the physical phenomena of the universe. According to this theory the universe consists of eleven dimensions where the fabric of space tears and repairs itself and all matter from the smallest quarks to the most gargantuan supernovae is generated by the tiny loops of energy resulting from the vibrations of tiny strings or filaments. This theory, they say, has the potential of unifying all the forces of Nature which at present is not possible by the theory of Quantum Mechanics or General theory of Relativity. Some have hailed the string theory as a theory of everything.

The Brahman theory of Vedic seers is as fascinating and exciting as the superstring theory of Modern physicists. Western scholars liberally use the phrase Music of the Spheres for the gentle wanderings of the celestial bodies and call the riotous fulminations of subatomic particles as Harmony of Nature. They get excited when they are told that the superstring theory means that the musical metaphors take on a startling reality, because the theory suggests that the microscopic land scape is suffused with tiny strings whose vibrational patterns orchestrate the evolution of the cosmos. The winds of change according, to superstring theory gust through an aeolean universe. (See Elegant universe by Brian Greene-1999)

In exactly the same way, the Jñāmamandala of Parātpara or Avyaya is suffused with tiny strings whose vibrational patterns orchestrate the evolution of the Jagat. That is why we see Jñāna (Rasa) and granthis of bala interwoven closely in various patterns is the Jagat we see. The sages named the gentle wanderings of celestial bodies as शिशुक्रीडा or रासलीला (cf. our Introduction to Ojha's Bhagavadītābhāṣya). They named every one of the vibrational patterns which are propogated in space and which result in the various contents of the evolving Jagat. Every one of the contents receive their appropriate share of Jñāna, Kriyā and Artha. It is now a challenge to the scientists to find out the equations of transfer which regulate the transfer of Jñāna to Artha and Artha to Jñāna. When the Śruti says "आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किश्चनास" it means that in the Jñānamandala of Īśvara, there are centres of disturbance, which are nothing but strands vibrating in various modes representing the activation of balas with various physical characteristics. The balas form various granthis in the background of Rasa and

give rise to various cetana and acetana bodies with different proportions of manas, prāna and vāk by successive piling. In the string theory the different vibrational patterns give rise to different forces and different masses.

With the completion of this book, we have reached the pinnacle of Vedavidyā (Vedānta). This is the highest form of Vedic science that our sages have given us.

Viewed from the scientists angle, ईश्वरोपसना is nothing but the very act of probing into the secrets of Jagat (Nature) and trying to understand it. Because Nature is nothing but Īśvarīya Jñānamandala, worshipping Nature and doing everything to preserve its Ānanda form is the highest form of Īśvaropāsanā. We will continue this topic in our next book.

CONCLUSION

The above account which summarises the contents of three books of Ojha is by no means complete in all respects. We have deliberately left out many details since we want to impress on the reader that he should go through the texts and enjoy Ojha's extraordinary abilities to explain this subject so lucidly. The reader will not find many details presented in these books anywhere else.

Some of the verses of Ojha have profound meaning and reflect the deep thinking of our Maharṣis in this field. Ojhas treatment of the subject will goad the readers to go to the original texts of Maharsis and to read them again and again instead of going to cheap writings of men who have half baked ideas and superficial knowledge of Vedic tradition.

The richness of Sanskrit language is fully brought out in Ojha's writings. Those who are familiar with this language will enjoy reading his verses again and again.

We hope to bring out as many as possible of the writings of Ojha with whatever notes necessary to follow them. In our next book we hope to present Ojha's Brahmasūtrabhāṣya and his book entitled शारीरकविमर्शः।

अहो ज्ञानमहो ज्ञानमहो गुरुरहो गुरुः। अहो भाग्यमहो भाग्यं कर्मक्षेत्रनिवासिनाम्।
"भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे"॥
दृष्टे परावरे सेतौ परदृष्टिश्च सिद्ध्यति। परदृष्टिरेव साऽस्माकं परा काष्ठा परा गतिः॥

ओम् तत्सत् ब्रह्मार्पणमस्तु।

ओम् शान्तिः शान्तिः शान्तिः

ब्रह्मविद्यारहस्यम्

द्वितीयो भागः

अस्मिन्

विद्यावाचस्पति श्रीमधुसूदनशर्मणा प्रणीते

ब्रह्मविज्ञाने

त्रयो ग्रन्थाः प्रस्तुताः ।

ते यथा-

१. दशवादरहस्यम्।

२. सिद्धान्तवादः।

३. संशयतदुच्छेदवादः।

१. दशवादरहस्यम्

१. दशवादरहस्यम्

विषयानुक्रमणिका

श्रीः

दिव्यविभूतौ
ब्रह्मविद्याशास्त्रे
दशवादरहस्यम्

मङ्गलम् ।

''निषुसीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम् ।
न ऋते त्वत् क्रियते किञ्चनारे महामर्कं मघवञ्चित्रमर्च ।। (ऋ. १०/११२/९)
जगृभ्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम् ।
विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः'' ।। (ऋ. १०/४७/१)
ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ।। (भ.गी.७.२) ।।

Daśavādarahasyam

यत्पादरेणुकलिलं सलिलं निपीय मूकोऽपि मूकयति पण्डितमण्डलानि ।
सद्भागधेयममितस्वपदप्रबोधनिर्धूतमोहतिमिरं गुरुमानतोऽस्मि ।।

Ojha begins this work with a prayer to Indra. Our Ātmā is built up of two entities. One is Prajñā and another is Prāṇa. All our activities involving mind and physical body take place because of the presence of these two entities. Indra is the all pervading prāṇa, a part of which functions in our Ātmā. It is this that is called Ganapati here. We begin all our auspicious activities with the propitiation of Lord Ganapati which is actually the propitiation of this all-pervading Indra prāṇa. He always remains with a group of Maruts and that is why he is called Ganapati. Because Maruts have their origin in Rudra this Ganapati is called the son of Mahādeva and is the initiator of all our intellectual activities because he is the foremost among all the intellectuals.

Why then do we use an image of Ganapati with elephant's face in image worship? Well, because we want to establish ourselves well on this earth when we engage ourselves in all sorts of activity. We worship Ganapati who is elephant faced because we know that elephant of all living beings is blessed with the strongest Pratiṣthā on the earth. The devotee prays that this Lord Ganapati who functions in his Ātmā may propel his intellectual activities by his power in the right direction so that he becomes capable of acquiring divine powers to understand the hidden secrets of Ātmā and its functioning. This is the essence of the first Mantra.

The second Mantra is also addressed to Indra. The devotee says 'O Indra we have caught hold of your right hand. You are the God of Wealth. We want to acquire the same from you. O God of cows give us wealth and energy. We catch hold of Indra's right hand because it is more active than the left. Of course, Indra does not possess a body. He is just a prāṇa pervading every place. The language is figurative. Asking Indra to increase one's wealth again is meant to fulfil one's small needs and desires in life.

उपोद्घातः ।

यज्ञश्च विज्ञानमथेतिहासः स्तोत्रं तदित्थं विषया विभक्ताः ।
वेदे चतुर्धा त इमे चतुर्भिर्ग्रन्थैः पृथक्कृत्य निरूपणीयाः ॥ १ ॥

यज्ञास्तु याज्ञे मधुसूदने स्मृताः ख्यातिष्वथो पञ्चसु वृत्तमर्पितम् ।
स्तोत्राणि वक्ष्यामि परत्र सांप्रतं तद् ब्रह्मविज्ञानमिह ब्रवीम्यहम् ॥ २ ॥

आलस्यजाज्ञानतमोझरेणातिवाहितं ब्राह्मणवेदतत्वम् ।
मनःसमुद्रे प्रतलावगाहादन्वेषितुं तत् क्रियते प्रयत्नः ॥ ३ ॥

यथोदितं ब्राह्मणवेदशास्त्रे क्वचित् स्फुटं वा क्वचिदस्फुटं वा ।
सर्वं तमर्थं नवयुक्तियोगाद् विलक्षणं संप्रति लक्षयामि ॥ ४ ॥

The third verse is from Gītā. Jñāna and Vijñāna have already been explained in most of our earlier books (see for example Introduction to our book on Bhagavad Gītā).

Ojha gives a small introduction on the subjects dealt with by Vedas before going to the Vādas.

INTRODUCTION

1-2. Veda deals with four different topics. They are Yajña, Vijñāna (Science of Nature), Itihāsa (History) and Stotra (Prayers). One has to study these four subjects individually after separating the mantras under the above four heads in order to get a proper understanding of the contents of Veda. Therefore Ojha has dealt with these individually in his works.*

Under the title यज्ञमधुसूदनः Ojha dealt with Yajña and wrote quite a number of books but only the following were printed.

1. यज्ञमधुसूदनः 1. यज्ञसरस्वती 2. देवतानिवित् 3. यज्ञविहाराध्यायः 4. स्मार्तकुण्डसमीक्षाध्यायः 5. यज्ञोपकरणाध्यायः 6. यज्ञविटपाध्यायः 7. छन्दोभ्यस्ता

Itihāsa was dealt with by Ojha in five works under the common title 'ख्याति'. The following were printed.

2. देवयुगाभासः 1. अत्रिख्यातिः 2. माधवख्यातिः 3. देवासुरख्यातिः

स्तोत्रs are not available.

ब्रह्मविज्ञानम् is available in many works out of which the following were printed.

3. दिव्यविभूतिः 1. जगद्गुरुवैभवम् 2. महर्षिकुलवैभवम् 3. इन्द्रविजयः 4. दशवादरहस्यम्

4. उक्थवैराजिकम्: 1. सदसद्वादः 2. रजोवादः 3. व्योमवादः 4. अपरवादः 5. आवरणवादः 6. अम्भोवादः 7. अहोरात्रवादः 8. सिद्धान्तवादः 9. संशयतदुच्छेदवादः

5. निगमबोधग्रन्थाः 1. पथ्यास्वस्तिः

6. विज्ञानप्रवेशिका 1. ब्रह्मविज्ञानप्रवेशिका (in Hindi) 2. विज्ञानविद्युत्

7. विज्ञानमधुसूदनः 1. ब्रह्मविनयः 2. ब्रह्मसमन्वयः 3. ब्रह्मचतुष्पदी

8. आर्यहृदयसर्वस्वग्रन्थाः 1. गीताहृदयम् (in three Kāndas) 2. ब्रह्मसूत्रहृदयम् (in two parts)

9. वेदाङ्गसमीक्षा 1. वर्णसमीक्षा 2. छन्दस्समीक्षा 3. वैदिककोशः

10. Other Works: 1. पितृसमीक्षा 2. मन्वन्तरनिर्धारणम् 3. आशौचपञ्चिका 4. वेदधर्मव्याख्यानम् 5. आधिदैविकाध्यायः 6. कादम्बिनी

It is very unfortunate many valuable works of Ojha like यज्ञसमीक्षा, धर्मसमीक्षा, वेदसमीक्षा, उपनिषद्धृदयम् etc. have been lost to us.

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* For a complete list, see गुरुशिष्यत्रयी by Pradymna Kumar Sharma, Rajasthan Patrika Publication (1998).

यद्यप्यहं शास्त्रमनु स्वबुद्धिं संचारयन्नेव विचारयामि ।
स्वबुद्धिमन्वेव तथापि शास्त्रं क्वचिन्नयामीति ममाऽस्ति दोषः ॥ ५ ॥

न वा स दोषो मम कालदोषाच्छ्रुत्यर्थसिद्धान्तगतोपपत्तेः ।
लुप्ता निबन्धा इति गत्यभावान्न नः स यत्नोऽस्ति नितान्तगर्ह्यः ॥ ६ ॥

वेदोक्तवादान् प्रतिपद्य तेषां समन्वयायैष कृतः प्रयत्नः ।
असाधु यत् तत्र स नः प्रमादो यत्साधु सर्वः स ऋषिप्रसादः ॥ ७ ॥

यथा तु यद् यावदिहोदितं मया निर्धारितं तत्वमिदं तथाऽस्ति तत् ।
इति प्रतिज्ञा तु न मेऽस्ति केवलं विदां मतं देवयुगस्य दर्श्यते ॥ ८ ॥

यद् यन्मतं देवयुगे यथायथं सर्वं तदत्रैव निरूपितं मया ।
इति प्रतिज्ञाऽपि न मेऽस्ति केवलं देवैः प्रदृष्टे पथि दृष्टिरर्प्यते ॥ ९ ॥

विशालविज्ञानमिदं पुरायुगे मनीषिदेवर्षिवरैः प्रवर्तितम् ।
शाखाप्रशाखाभिरनेकभेदवत् कार्त्स्न्येन विज्ञातुमिदं न शक्यते ॥ १० ॥

ग्रन्थास्तु लभ्यन्त इहाऽद्य वैदिका ये ये तथा तेषु च यान् लभामहे ।
विज्ञानबिन्दून् परितश्चितानिमान् संगृह्य तान् दर्शयितुं यतामहे ॥ ११ ॥

विज्ञानदृष्ट्या च परीक्षया चाऽनुवीक्ष्य देवैरुदिताः पुरार्थाः ।
तेषां परिक्षामधुनात्वकृत्वा सिद्धान्तमात्रेण वदामि कांश्चित् ॥ १२ ॥

A few manuscripts in shattered and incomplete condition are available.

3-17. Continuing his introduction Ojha expresses his sadness over the fact that people out of ignorance and laziness have lost the treasure of knowledge enshrined in the Vedas and Brahmanas. He is therefore trying to revive this knowledge by undertaking an intensive study of the Vedic literature. He is confident that by proper association of statements in different places he will be able to interpret many passages whose correct meanings are not otherwise descipherable by most of us. Some people may find fault with his method of analysis and therefore his conclusions. But Ojha says that these people should remember that it is not his fault that we have lost the techniques of analysis. He is only trying to rediscover these techniques and therefore people should not find fault with him for this effort. Whatever good comes out of it, should be attributed to the grace of the Ṛṣis. He is only trying to unearth the concepts which were prevalent during the Devayuga from the available literature.

Ojha says that during the Devayuga men and devas were scientists of a very high order and had discovered and propagated many things about the secrets of Nature. Today with the available literature it is not possible to fully comprehend them. All that he wants to do now is to collect the bits of information on the sciences known to our Maharṣis available here and there in the literature. He says that it is not his intention to examine in detail the validity of the scientific principles which he wants to collect by probing into the statments of our Maharṣis.

"Those who have not gone deep into our literature and are not blessed with divine grace should keep away from criticising my conclusions. On the other hand they should follow the path indicated here and take clue from my conclusions. These will help them to understand the inner meanings of mantras when they make a deep study of them." This is what Ojha says.

With the above introduction Ojha now passes on to the subject proper. To start with he takes up for

यत्र प्रदर्श्या विषयाः पुरातना यत्र प्रकारोऽभिनवः प्रदर्शने ।
यत्र प्रमाणं श्रुतयः सयुक्तयस्तद् ब्रह्मविज्ञानमिदं विमृश्यताम् ॥ १३ ॥

व्याघाततो वा पुनरुक्तितो वाऽनृतत्वतो वा न न तत्प्रमाणम् ।
प्राग् गौतमेनात्र समाहितत्वादाक्षेप्य नोत्क्षेप्यमिदं मदुक्तम् ॥ १४ ॥

आलोडिता यैः श्रमतो न वैदिकग्रन्था न यैरत्र समाहितं मनः ।
सिद्धिश्च दैव्यस्ति न येषु ते हठादर्हन्ति नोत्क्षेपयितुं कुतर्कतः ॥ १५ ॥

मात्सर्यमुत्सार्य विचार्य वर्या युक्तीः समस्ता अवधारयन्तु ।
क्षुण्णे तदित्थं पथि संचरन्तो मार्गं परिष्कारमिमं नयन्तु ॥ १६ ॥

वैदिकविचारकाननकान्तारेऽस्मिन् प्रवेष्टुकामानाम् ।
सुखतः प्रवेशिकेयं श्रमतः पद्या विरच्यते सूक्ष्मा ॥ १७ ॥

षड्दर्शनसमालोचना ।

[१]लोकायतमतमन्यद् [२]वैनाशिकमतचतुष्टयं चान्यत् ।
[३]स्याद्वादिकद्वयं [४]यद्वैशेषिकमेकमस्ति मतम् ॥ १ ॥
[५]प्राधानिकं चतुर्धा [६]शारीरकमष्टधा चेति ।
षड् दर्शनं प्रसिद्धं तद्धचर्वाक्कालिकं सर्वम्* ॥ २ ॥
अद्यत्वे तु न्यायो-बैशेषिक-सांख्य-योग-मीमांसाः ।

* माध्यमिकं वैज्ञानिकमथ सौत्रान्तिकमथो चतुर्थन्तु ।
वैभाषिकमिति भेदाद् वैनाशिकमतचतुष्टयम् ॥ १ ॥
दिगम्बरमतं भिन्नं श्वेताम्बरमतं पृथक् ।
इत्थं स्याद्वादिकं द्वेधा मतं जैनाः प्रचक्षते ॥ २ ॥
आर्षसांख्यं योगिसांख्यं राजसांख्यं च चक्षते ।
पुराणसांख्यमित्येवं प्राधानिकचतुष्टयम् ॥ ३ ॥

१-लौकायतिकम्	-	१	
२-वैनाशिकम्	-	४	(१-माध्यमिकम्, २-वैज्ञानिकम्, ३-सौत्रान्तिकम्, ४-वैभाषिकम्)
३-स्याद्वादिकम्	-	२	(१-दिगंबरस्याद्वादिकम्, २-श्वेताम्बरस्याद्वादिकम्)
४-वैशेषिकम्	-	१	
५-प्राधानिकम्	-	४	(१-आर्षप्राधानिकम्, २-योगिप्राधानिकम्, ३-राजप्राधानिकम्, ४-पुराणप्राधानिकम्)
६-शारीरकम्	-	८	(१-द्वैतशारीरकम्, २-शुद्धाद्वैतशारीरकम्, ३-द्वैताद्वैतशारीरकम्, ४-विशिष्टाद्वैतशारीरकम्,
		-----	५-विशुद्धाद्वैतशारीरकम्, ६-निर्विशेषाद्वैतशारीरकम्, ७-चैतन्याद्वैतशारीरकम्,
		२०	८-एकात्म्यवादशारीरकम्)

discussion the six Darśanas.

Review of six Darśanas

1-2. The six Darśanas popular in literature are 1. लोकोयतमतम् 2. वैनाशिकमतम् 3. स्याद्वादिकमतम् 4. वैशेषिकम् 5. प्राधानिकम् and 6. शारीरकमतम्.

लोकायतमतम् is Athiesm (नास्तिकमतम्) वैनाशिकं is of four kinds viz. माध्यमिकम्, वैज्ञानिकम्, सौत्रान्तिकम् and वैभाषिकम्

वेदान्तं च ब्रुवते दर्शनषट्कं तदज्ञानात् ॥ ३ ॥
वैशेषिकं च सांख्यं दर्शनमेतद् द्वयं मन्ये ।
तत्र जगत्कारणताऽणूनां प्रकृतेश्च दर्श्यते स्वैरम् ॥ ४ ॥
सांख्यं ज्ञानं योगस्तत्कर्मेत्येकमेव, तच्छास्त्रम् ।
सांख्यप्रवचनसंज्ञं भेदस्त्वाचार्यभेदतो भ्रान्तः ॥ ५ ॥
सम्यग्दर्शनतो यत्सम्यग्ज्ञानं ततश्चरित्रं चेत् ।
सम्यक् स्यात्, तत एव ज्ञानोदयतो विमुच्यतेऽस्याऽऽत्मा ॥ ६ ॥
अत एव प्रतिदर्शनमन्ते ह्युपदिश्यते क्रियायोगः ।
आचार्येणैकेन हि सांख्ये त्वाचार्यभेदतः कथितः ॥ ७ ॥
न्यायोऽस्ति तर्कशास्त्रं तर्कन्यायः कथाशास्त्रम् ।
सन्ति पदार्थाः षोडश तत्र प्रोक्ताः कथाङ्गानि ॥ ८ ॥
दार्शनिकानां द्वादश विवादविषयान् क्रमादुदाहृत्य ।
वादकथाया रूपं शिक्षितमस्मिन् न दर्शनं तत्स्यात् ॥ ९ ॥

स्याद्वादमतम् is of two kinds viz. दिगम्बरमतम् and श्वेताम्बरमतम्. It is the mata of Jains. प्राधानिकमतम् is of four kinds. They are आर्षसांख्यम्, योगिसांख्यम्, राजसांख्यम् and पुराणसांख्यम्. शारीरकम् is of eight kinds viz. 1. द्वैतशारीरकम्, 2. शुद्धाद्वैतशारीरकम् 3. द्वैताद्वैतशारीरकम् 4. विशिष्टाद्वैतशारीरकम् 5. विशुद्धाद्वैतशारीरकम् 6. निर्विशेषाद्वैतशारीरकम् 7. चैतन्याद्वैतशारीरकम् and 8. ऐकात्म्यवादशारीरकम्.. Thus there are as many as twenty Darśanas.

3-4. The six Darśanas mentioned above were popular in olden times. But nowadays the six Darśanas are named as Nyaya, Vaiśeṣika, Sānkhya, Yoga, Mīmāmsa and Vedānta. Strictly speaking this is not correct. Vaiśeṣika and Sānkhya, certainly come under the class of Darśanas since they deal with the origin of the universe. The former has identified the atoms as the starting point for building up of the cosmos while Sānkhya has identified Prakṛti as the cause of the universe.

5-7. Sānkhya is nothing but Jñāna and Yoga is the action required to acquire Jñāna. Therefore Sānkhya and Yoga should be considered as a single Śāstra. It is because two Ācāryas are involved in one, Śāstra is made into two. It is better that we call it Sānkhya and therefore both are to be included in Sānkhya Darśana. The fact is that by studying the Śāstra deeply we acquire correct knowledge. This correct knowledge if accompanied by disciplined life we get to know the essence of all Vidyās which leads to the release of our Ātmā from the bonds of worldly life. That is why at the end of every Darśana, Kriyā yoga is explained.

8. Nyāya is not a Darśana. It is only a book of logic. It teaches us how to be logical in our discussions on the origin of the universe. It enumerates sixteen guide lines* on which discussions in any controversial subject takes place.

9-12. Veda consists of three Kāndas dealing with Karma, Upāsanā and Brahmavidyā. Mīmāmsa just deals with the analysis of statements (Vākyārthavicāra) in Vedic literature pertaining to the above three subjects. This Mimāmasā has got twenty lakṣanas and is dealt with in three works. Because three different preceptors are involved here, this one Śāstra is considered to be three different Śāstras. When meanings of statements in Vedic literature pertaining to Brahman, Bhakti and Karma are analysed, and no discussion about the origin of Viśva is found, it does not qualify to be a Darśana.

* Pramāṇa, Prameya, Samśaya, Prayojana, Dṛṣṭānta, Siddhānta, Avayava, Tarka, Nirṇaya, Jāti, Nigrahasthāna, Vāda, Jalpa, Vitandā, Hetvābhāsa and Chala. The first nine constitute logic proper while the rest seven viz. argument (Vāda), sophistry (जल्प) wrangling (वितण्डा) fallacies (हेत्वाभास) quibbling (छल) farfetched analogies (जाति) and opponent's errors (निग्रहस्थान) constitute false logic.

[1]कर्मोपा[2]स्तिर्ब्रह्मेत्येवं[3] काण्डत्रयं वेदे ।
तद्वाक्यार्थ*विचारन्यायो मीमांसनं नाम ॥ १० ॥
विंशतिलक्षण्या सा मीमांसा दर्शिता त्रिभिर्ग्रन्थैः ।
आचार्यभेदतोऽत्र त्रैविध्यं भ्रान्तमेकशास्त्रं तत् ॥ ११ ॥
ब्रह्म च भक्तिः कर्म्म च शास्त्रार्थत्वेन चिन्तितास्तत्र ।
व्यापकविश्वविचारो नायं तस्मान्न दर्शनं तत् तत् ॥ १२ ॥
यज्ञादीनि मनुष्याः स्वर्गार्थं यानि कर्माणि ।
कुर्वन्ति तत्र विधिवाक्तात्पर्य्यं पूर्वमीमांसा ॥ १३ ॥
यदपरमुक्त्यै चेश्वरमुपासते तत्र तद्विधयः ।
उपपाद्यन्ते यस्यां सा मध्या भक्तिमीमांसा ॥ १४ ॥
उपनिषदां वाक्यानां ब्रह्मणि तात्पर्यमस्ति नान्यत्र ।
इति वक्ति भिक्षुसूत्रं तत्र जगन्मूलचिन्तनं गौणम् ॥ १५ ॥
एवमपीदं ब्रह्माद्वैतं विश्वस्य मूलमिह शास्त्रे ।
उपदिष्टमस्ति तस्माच्छारीरकदर्शनं क्रमाद् ब्रुवते ॥ १६ ॥
प्रासङ्गिकेन विश्वोत्पत्तिविचारेण दर्शनत्वं चेत् ।
शब्दाद् विश्वोत्पत्तिं वदतः शास्त्रस्य दर्शनत्वं स्यात् ॥ १७ ॥

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* विचारस्तात्पर्यनिर्णयः ।

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* In this connection Ojha's statement in his Gītabhāsya may be seen. He says,

एवं पूर्वमीमांसाशास्त्रमपि कर्मविधायकवैदिकवाक्यार्थसमन्वयोपपादकतर्कशास्त्रं न तु विश्वशास्त्रम् । यदि तु कर्म्मणो ब्रह्मवद् विश्वरूपत्वं संभवतीत्युपपद्यते ब्रह्ममीमांसवदस्यापि विश्वशास्त्रमिति कश्चित् ब्रूयात्, स प्रतिवक्तव्यः । जैमिनिकृतेन द्वादशलक्षणेन कर्म्मप्रकरणेन, शाण्डिल्यकृतेन चतुर्लक्षणेन भक्तिप्रकरणेन बादरायणकृतेन चतुर्लक्षणेन ब्रह्मप्रकरणेन विंशतिलक्षणस्यैकस्य मीमांसाशास्त्रस्य प्रकरणत्रयावकुण्ठितत्वाच्छास्त्रैकत्वं प्रतिपत्तव्यम् । तथा च वैशेषिकप्राधानिकशारीरकभेदाद्दर्शनत्रयमेवोपपद्यते । त्रिभिर्वा तैरेकमेवेदं दर्शनशास्त्रं विद्यादिति विदुषां परामर्शः ।

(Vaiśeṣika's stress is on Kṣara Puruṣa. Sānkhya's stress is on Akṣara Puruṣa. Śārīraka goes upto Avyaya Purusa. That is why Ojha says we can consider it as one Darśana also dealing with Brahman/Ātman in different states - see the full article of Ojha on आत्मदर्शनसमीक्षा in his Gītābhāsya).

13. In Pūrva Mimāmsā only meanings of statements in Vedic literature pertaining to Karmas like Yajña prescribed in the Vedas and performed by men for attaining Svarga, are examined. This constitutes the first part.

14. The second part is Bhakti Mimāmsā where the Vidhis pertaining to worship of Īśvara for attaining Aparamukti are discussed.

15. The third part is Brahma Mimāmsā which is the purpose of Ḅikṣusutras (Brahmasūtras). These sūtras declare that the Upaniṣadvākyas deal with only Brahman and they also declare that Ḅrahman which is single (without a second) is the origin of Viśva. Therefore it is qualified to be called Śārīraka darśana.

16-17. Vedāntagranthas, Upaniṣads, Brahmasūtras deal with the Vijñāna pertaining to Brahman,

वेदान्ता उपनिषदो विज्ञानं ब्रह्मणः श्रौतम् ।
स्मार्तानि दर्शनानि तु षडतः शारीरकं तेषु ॥ १८ ॥

षड्दर्शनेभ्यो दशविज्ञानानामुत्कर्षः ।

लोकायतादिदर्शनषट्कं यद् दृश्यतेऽद्यत्वे ।
अर्वाचीनयुगे तद्भारतवर्षे मनीषिभिः क्लृप्तम् ॥ १ ॥

इह तु वयं यद् ब्रूमो दशविज्ञानं पुरातनं तच्च ।
स्वर्गे देवैर्दृष्टं वेदग्रन्थेऽवतारितं धन्यम् ॥ २ ॥

षण्णां तु दर्शनानां प्रचारतः पूर्वमेव देवयुगे ।
स्वर्गे दशविज्ञानप्रचार आसीद् विशेषेण ॥ ३ ॥

तानीदानीं लोके विज्ञानानि प्रचारयितुम् ।
वेदग्रन्थसमूहादुद्धृत्यात्र प्रदर्श्यन्ते ॥ ४ ॥

प्रतिज्ञा ।

यदेव किंचित् क्वचिदत्र दृश्यते किं तस्य मूलं किल किंवयोऽस्य वा ।
का तस्य संस्था गतिरस्य कीदृशीत्येवं बुभुत्सा स्वतएव जायते ॥ १ ॥

चिरेण विज्ञातुमिदं पृथक् पृथग् मनीषिणो धन्यतमाः पुरायुगे ।
प्रयत्नवन्तो निरधारयन् यथा तदत्र किंचित् प्रतिपादयाम्यहम् ॥ २ ॥

श्रुतः श्रुतिभ्यः [१]सदसन्प्रवादो रजः[२] प्रवादश्च बहु प्रसिद्धः ।
[३]व्योमप्रवादावरण[४]प्रवादावम्भः[५]प्रवादोऽमृतमृत्युवादः[६] ॥ ३ ॥

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available in Vedic literature. But Smārta Darśanas are six and in that group Śārīrakam takes a place.

18. Ojha concludes his discussion on this subject with the statement that the Smārta Darśanas are six in number and they are 1. Lokāyatam 2. Vaināśikam 3. Syādvādikam 4. Vaiśeṣikam 5. Sānkhyam and Śarīrakam. The first three are nāstikadarśanas and the last three are Vaidikadarśanas.

Daśavijñānas of Pūrvayuga

1-4. The six Darśanas which we mentioned earlier viz. लोकायतम्, सांख्यम् etc were formulated in this country during the current Yuga. But now Ojha is going to discuss ten schools of thought which were prevalent in Devasvarga and whose authors were the people who were Bhauma Devas living in the regions north of the Himalayas and called Bhaumasvarga (see Ojha's Indravijaya for more details. See also our book Ātmagatividyā Ch IX). Some details of these ten Vādas are available in the Vedas. Ojha is now going to show us the same.

Pratijñā

1-4. Men have been speculating about the origin structure and functioning of this universe for a long time. Here we are concerned with the views of people of the previous Yuga. Ojha identifies ten distinct schools which were prevalent in those days and names them after extracting them from the Vedas. They are:

1. सदसद्वादः 2. रजोवादः 3. व्योमवादः 4. अपरवादः 5. आवरणवादः 6. अम्भोवादः 7. अमृतमृत्युवादः 8. अहोरात्रवादः 9. दैववादः 10. संदेह (संशय) वादः

[7]वादस्त्वहोरात्रकृतश्च दैवः[8] [9]सन्देहवादोऽथ विनिर्णयात्मा ।
[10]सिद्धान्तवादश्च तदन्तरन्येऽप्यनेकवादा इति तान् वदामः ॥ ४ ॥

१. *सदसद्वादः (त्रिपक्षी)

१-इहास्तिनास्तिप्रतिपत्तिरेवासाधारणी तेन समस्तमेतत् ।
सच्चाप्यसच्चोभयतद्विरुद्धं शक्यं न वक्तुं न च वावगन्तुम् ॥ १ ॥

२-अक्षैश्च तर्कैश्च विपश्यतां स्युश्चतुर्विधान्येव तु दर्शनानि ।
तद्भातिसिद्धं च तदस्तिसिद्धं चैकात्म्यसिद्धं च समुच्चितं च ॥ २ ॥
यदस्ति तत्सत्, तदसत्तु भाति यत्, परं द्विधा यत् सदसत्तदिष्यते ।
ऐकात्म्यसिद्धं च समुच्चितं च यत् सर्वे प्रवादा इतरे तदन्तरे ॥ ३ ॥
अचेतनं वा यदि चेतनं वा भात्येव सर्वं न तदस्ति किंचित् ।
आभासमात्रं प्रतिवस्तुशून्यं स्वाप्नप्रपञ्चेन समानमेतत् ॥ ४ ॥

*** सदसद्वादे ऋग्मन्त्राः-**

असच्च सच्च परमे व्योमन् दक्षस्य जन्मन्नदितेरुपस्थे
अग्निर्हि नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभश्च धेनुः ॥ (अग्निर्दे. ऋ. सं. १०/५/७)

असत्सु मे जरितः साभिवेगो यत् सुन्वते यजमानाय शिक्षम् ।
अनाशीर्दामहमस्मि प्रहन्ता सत्यध्वृतं वृजिनायन्तमाभुम् ॥ (इन्द्रो दे. ऋ. सं. १०/२७/१)

In this book called दशवादरहस्यम् Ojha is going to deal with them only briefly. Ojha later wrote ten books dealing with each of these Vādas.

I. Sadasadvāda (Tripakṣī)

This Vāda has three schools. One school believes in Sat as the primary entity. The second school believes in Asat as the primary entity and the third school believes in the role of both Sat and Asat in the coming into existence of this Viśva.

1. Everything in this Viśva can be covered in two statements viz. 1. It is there (Asti) 2. It is not there (Nāsti). These give rise to three situations.
   1. It belongs to the category of Sat.
   2. It belongs to the category of Asat.
   3. It is not possible to say whether it belongs to Sat or to Asat category.

2. Wise men who have gone deep into the above statements have come out with four schools of thought. They are,
   1. It is bhāti siddha. I see it as thin or thick, tall or short, white or blue. In this category no existence of matter is implied.
   2. It is Aṣtisiddha. It is there. I can feel its presence. I can touch it. It is soft. It is rough. It has a form etc. Here material existence is implied.
   3. It is Aikātmyasiddha. That is we can trace everything to one source.
   4. It is Samuccitya which implies collective comprehension.

अत्रान्तरे प्रत्ययवादभेदा अनेकधा किन्तु न वेदशास्त्रे ।
तेषां प्रपञ्चः परिलक्ष्यते तद् वयं न तानीह विकल्पयामः ॥ ५ ॥
अचेतनं वा यदि चेतनं वा तदस्ति सर्वं न च नास्ति किञ्चित् ।
न केवलं प्रत्ययमात्रमेतत् सर्वास्तिवादः प्रथितोऽयमन्यः ॥ ६ ॥
आत्मेश्वरो व्यापक ईश्वरो वा नास्तीश्वरः स्युर्बहुधेश्वरा वा ।
स्रष्टा विधाता स तटस्थ इत्थं सर्वास्तिवादे बहवो विशेषाः ॥ ७ ॥
स्युरस्तिसिद्धा बहवः पदार्थाः स्युर्भातिसिद्धाः कतिचित् पदार्थाः ।

3. What is present is Sat. What shines or only creates impressions in our mind belongs to Asat category. Those which come under both, that is sometimes Sat and sometimes Asat belong to Sadasat category. All other categories like Aikātmya, Samuccitā etc. are in between the above.

4-6. Things we see around us whether conscious or devoid of consciousness shine and create impressions on our mind. Some of them like mirage and other optical illusions do not really exist. They belong to a dream-like world. Lightning, thickness, thinness colour, cinema pictures etc do not really exist. There are many Vādas pertaining to these impressions. But they do not find a place in Vedaśāstra. What we are concerned with is a different kind of Astivāda (Sarvāstivāda) in which both conscious and nonconscious things are involved and also Pratyaya plays a role (knowledge acquired through indriyas is Pratyaya).

Ojha quotes two mantras from Ṛgveda which pertain to Sat-Asat Vāda. We give below the meanings of the ṛks.

1. From Ṛta the primordial fluid (which is Asat) Agni (which is Satya) was first created. Prajāpati created Sat and Asat (Viśva with earth middle region and heavens). Here Antariksa is Asat and the other two are Sat. Then in course of time, from Agni the male and female species were created.
2. Sāyana explains the second ṛk as folows: Those who offer Soma to Indra and perform Somayāga get all their desires fulfilled by him. On the other hand Indra will punish those who do not uphold Satya.

However to make it more relevant to Sadasadvāda, we may interpret it as follows:

The purpose of Yajña is to produce Satya from Ṛta. Indra protects Yajña and drinks soma to sustain the creative processes. Whoever does not support him in this sacred duty will be punished by Indra. (cf. असद् वा इदमग्र आसीत् । ततो वै सदजायत । (उप)

7. For example the following views belong to Sarvāstivāda.
   1. Ātmā is Īśvara
   2. Īśvara is an all pervading entity
   3. There is no such thing as Īśvara
   4. There are many Īśvaras
   5. The creator is only a witness to the creation process and is characterised by tatasthalaksaṇa.

8. Many things we see come under the category of Astisiddhas. Some come under the category of bhatisiddhas. Samuccayavāda deals with groups of these.

9. The other Vādas pertain to Astitva of nabhāti category, nabhātitva of Asti category and Asti-bhāti category.

तेषां च तेषां च समुच्चयोऽयं स एष वादोऽस्ति समुच्चयस्य ॥ ८ ॥
अस्तिर्नभातेर्न च भातिरस्तेर्विशिष्यते तद्द्वयमेकवस्तु ।
तद् भातिसिद्धं च तदस्तिसिद्धं नान्यद् विनाऽन्येन कदापि तत्स्यात् ॥ ९ ॥
ऐकात्म्यवादोऽभिमतोऽयमेषां चिरन्तनानामृषिसत्तमानाम् ।
अवान्तरा ये बहवोऽत्रवादास्तानेव सर्वानिह दर्शयामः ॥ १० ॥
येऽन्ये नवीना बहवः प्रवादास्तानत्र वादान्न विकल्पयामः ।
दैवे युगे ये बहवः प्रवादाश्चिरन्तनास्तानिह विद्धि सर्वान् ॥ ११ ॥

३-अनुक्षणं यत् परिवर्तमानस्वरूपमस्ति स्थितमेव नित्यम् ।
विनश्यदेवास्त्यविनाशि तस्मात् त्रिधा विदां विप्रतिपत्तिरस्मिन् ॥ १२ ॥
विनाश्यसत् स्यादविनाशि सत् स्यादसत् तदुक्तं परिवर्तते यत् ।
यदेकरूपं स्थितमेव नित्यं भवेत्तदुक्तं सदिति प्रवीणैः ॥ १३ ॥
तत्रासदेवेदमिहाग्र आसीदथासतोऽजायत सत्समग्रम् ।
स्वतोऽकरोत् सत् सुकृतं ततः स्यादित्थं विदुः केचन तैत्तिरीयाः ॥ १४ ॥
अथासतः सत्कथमुद्भवेत्तत् सर्वं सदेवेदमिहाग्र आसीत् ।
सतस्तु सर्वं सदिदं प्रजज्ञे तदेतदाहुर्मतमारुणेयाः ॥ १५ ॥

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10. Aikātmyavāda is very popular among our ancient sages.

In between we have many Vādas in this category which we shall examine here.

11. Ojha says that here he is concerned only with those Vādas which were prevalent in Devayuga and which went through many ramifications during the Vedic period. Those Vādas which are of more recent origin will not be included in his discussion here. Ojha then passes on to present the different views of our ancient Ṛsis on Sat and Asat.

12. Everything here goes on changing all the time. All these changing things mostly remain all the time. In this way every substance exhibits two qualities the quality of getting destroyed and the quality of being present all the time. Of these two, which is the one that matters for us? Well, on this question there were three distinct views.

13. What gets destroyed is called Asat. What remains all the time is called Sat. Whereas Asat does not remain the same from one instant to another instant, Sat remains the same all the time.

14. Some Ṛsis are of the view that of the two states it is Asat that is important. In the beginning, there was only Asat. Then only Sat came into existence. The pot was not there in the beginning. But when it was made it has attained the state of being. In the same way this Viśva was not there in the beginning and now it has come into existence. When a question is put who brought it into existence the answer is, it came into existence by itself (तत्स्वयमकुरुत । तस्मात् सुकृत (स्वकृत) मुच्यते । (तै.उप). This is the view of Taittirīyas. This is called Asadvāda.

15. Another view was that from Asat, Sat cannot come into existence (कथमसतः सज्जायेत? (छा.उप). Therefore of the two states it is the Sat state that is the more important one. It is from Sat, all things which are classed as Sat came into existence. This is the view of the Ṛsis of Āruni family. This is Sadvāda. In this view Asat is the subsequent event. The pot is here now. If it is broken it is not there. Now it is Asat. But it has returned to Sat form which is earth and from earth only the pot came into existence.

16. But this is not accepted by some people. They say that Asat is a distinct state and it cannot be

सदेव नाऽग्रेप्यसदेव नाग्रे तत् सत्पुरासीद् यदसत् तदासीत् ।
असच्च सच्चेति न भिद्यतेऽर्थं तदित्थमाहुः किल याज्ञवल्क्याः ॥ १६ ॥

४-अथेह तावत् सदसद्विवादे सप्त प्रसिद्ध्यन्ति विमर्शकल्पाः ।
यः प्रत्ययो या प्रकृतिस्तयोरप्यद्वैतकल्पौ च तदात्मता च ॥ १७ ॥
अथाभिकार्यं च गुणश्च सामञ्जस्यं तथैवाक्षरमित्यमीषु ।
कल्पेषु दृष्टा अपरे विकल्पास्त्रयः पुरोक्तश्च मिथो विरुद्धाः ॥ १८ ॥

५-पश्यामि विश्वं मम दर्शनेऽस्मिन् द्रष्टा च दृश्यं च पृथग् विभाति ।
द्रष्टा च दृश्येन कृतस्वरूपो यो भासते प्रत्यय एष एकः ॥ १९ ॥
द्रष्टाऽत्र मुख्यस्तत एव दृश्यान्येतानि सर्वाण्यपि संभवन्ति ।
द्रष्टुर्न दृश्यानि पृथग् भवेयुः सर्वं मतं प्रात्ययिकं तदेकम् ॥ २० ॥

called Sat. They quote Gītā to support their view. (नासतो विद्यते भावः नाभावो विद्यते सतः) The third view held by Yājñavalkya and some others is that, to say that Sat was there and then Asat came into existence later does not seem to be correct because we see both of them in this Viśva. First this, later that have no meaning. The fact is that what is Sat is also at some other time Asat. Sat and Asat are not two different things. In one way this Viśva is Sat and in some other way it is Asat also. This view is called Sadasadvāda. The Satapatha Brāhmana says, "This cosmos was not Asat (i.e. it is not true that it did not exist) in the beginning. Nor was it there (did exist). It was there and it was also not there. Therefore the Ṛsi says 'नासदासीन्नो सदासीत्तदानीम्' Manas is neither Sat nor Asat. Another statement in the same Nāsadiya sukta viz. 'सतो बन्धुमसति निरविन्दन्' supports the view that Sat and Asat coexist in this Viśva.

17-18. In course of time the words Sat and Asat were taken to mean different things and as a result seven schools came into existence. Each of them had three inner divisions (Sadvāda, Asadvāda and Sadasadvāda) and therefore they became twenty one schools. Ojha names them as 1. Pratyayādvaita Kalpa. 2. Prakṛtyadvaitakalpa. The third one and fourth one are named 3. Tādātmyavikalpa and 4. Abhikāryavikalpa. The fifth one is Ātmagunakalpa. Sāmanjasyavikalpa and Aksaravikalpa are the sixth and seventh schools. The last four and the first three hold mutually opposite views. Ojha deals with them briefly in his Dasavādarahasya.

1. Pratyayādvaitavāda

19-20. This deals with Sat-Asat concept in relation to three entities namely Pratyaya (Jñana acquired through the Indriyas) drasta (seer) and dṛśya (the thing seen). When we see a thing, there is a seer (draṣtā) and also there is a thing which is seen (dṛśya). Of these the seer is Sat and the thing seen is Asat. While the seer always remains one ('I' - I see it) and it is for this reason he is called Sat, the seen (dṛśya) is not always the same and therefore does not remain single. It is for this reason it is called Asat. When both these are involved, the knowledge we acquire is called Pratyaya. Of the two it is the draṣtā (seer) that it more important. It is draṣtā's (I's) inner world which is said to be his jyotis or the luminous mental screen (Ātmajyoti) that receives the pictures of the outside world and knowledge of the same (Pratyaya) is acquried by the Draṣṭā. It is for this reason our sages thought that Draṣṭā and Dṛśya are the same. This was one view which falls under Sadvāda.

21-22. Some others of this school thought that it is Dṛśya that is important. Draṣṭā is an imaginary thing and cannot be seen. If he can be seen he becomes Dṛśya. This view was that of Asadvādins of this school. Yet a third view was that both Draṣṭā and Dṛśya are there and both are equally important in the

दृश्यं हि मुख्यं न च दृश्यभिन्नो द्रष्टा स वै दृश्यविशेष एकः ।
न्यूनाधिको मूर्छित एष दृष्टः स दृश्यधर्माऽस्ति विभुः कथं स्यात् ॥ २१ ॥
दृष्टा च दृश्यश्च पृथक्पदार्थौ ताभ्यां पुनः प्रत्यय एष युक्तः ।
संप्रत्ययेऽस्मिन् प्रभवंति पक्षास्त्रयो विकल्पं प्रथमं तमाहुः ॥ २२ ॥
इति प्रत्ययाद्वैतकल्पः ।

६-कर्मासदुक्तं तदिदं पुरासीदद्यापि पश्याम्यसदेव सर्वम् ।
न सत्प्रपश्यामि कदापि किञ्चिद्यदत्र सत्पश्यसि स भ्रमोऽस्ति ॥ २३ ॥
ब्रह्मैव सन्नाम तदग्र आसीत् तदेव सर्वं न तदन्यदस्ति ।
कर्माऽसदेतन्न कदाचिदासीन्न चास्ति न क्वापि भविष्यतीदम् ॥ २४ ॥
कर्म त्वसद् ब्रह्म सदित्थमेतद्द्वयं प्रपश्यामि समस्तमेतत् ।
एकेन चाऽन्यन्न विना कृतं स्यादित्थं विकल्पोऽभिमतो द्वितीयः ॥ २५ ॥
इति प्रकृत्यद्वैतकल्पः ।

७-असद्धि कर्मैव तदग्र आसीद् यद्ब्रह्म सन्नाम न तत्पुरासीत् ।
ब्रह्मासतः सत्पुनरत्र जज्ञे न कर्म्मणो ब्रह्म पृथक् पदार्थः ॥ २६ ॥
ब्रह्मैव सन्नाम तदग्र आसीत् कर्म त्वसन्नाम न तत् पुरासीत् ।
कर्म्मासदस्मात्सत एव जज्ञे न ब्रह्मणः कर्म पृथक् पदार्थः ॥ २७ ॥
यद् ब्रह्म सद् यत्वसदत्र कर्मद्वयं सहासीन्न पुरैकमासीत् ।

process of acquiring knowledge (Pratyaya). This is Sadasadvāda.

2. Prakṛtyadvaitavāda

23-25. According to this school karma is Asat. Karma is that which was not there earlier but is there now for some time and later again it will not be there. It is for this reason it is called Asat. In this Jagat we see only activity (Karma) which is constantly changing and it looks as though nothing is permanent or everlasting. This leads us to conclude that the whole Viśva is nothing but Karma and therefore is Asat. Take it that Asat means that which sometimes exists and sometimes does not exist. This is Asadvāda. On the other hand, when we consider Jagat as manifestation of Jñāna (Brahman) then it was there in the beginning, it is there now and it is going to be there in the future also because it is nothing but Jñāna and is quite different from pure Kriyā. Since it is always there it is Sat. This is Sadvāda of this school.

The third view is that Karma is Asat and Brahman being pure Jñāna is Sat and we always see both in this Jagat and they are inseparable (ब्रह्मकर्मणोः अर्थात् सदसतोः सहावस्थानमेव जगत्). Things are constantly changing but behind these changes there is an unchanging background. For example, Devadatta was a child. Some years later he became a boy, then a youth, then a man and now he is an old person. But we also know that he is the same Devadatta who had undergone all these changes. Thus Jagat is made up of Sat and Asat. This is Sadasadvāda.

3. Tādatmyavāda

26-28. Tādātmyavāda is based on the belief that Jñāna and Karma are two sides of the same coin. They are not different from each other. Jñāna is Sat and Karma is Asat. In these two it is Karma that is important because Jñāna depends on its existence. Therefore to say that Karma appeared first and then Sat came into existence amounts to Asadvāda. On the other hand, the Sadvādin says that it is Jñāna that is Sat

तुच्छेन तेनावृतमेव चाभु ब्रह्मैतदासीदिति वा विकल्पः ॥ २८ ॥
इति तादात्म्यविकल्पः ।

८-सदेव तु ब्रह्म न चाऽसदेतत् कर्म त्वसत् प्रागथ सच्च पश्चात् ।
असच्च सच्चेति यतो द्विधा तत् ततः पुनस्तत्र पृथक् विचारः ॥ २९ ॥
कर्म्मेदमग्रे त्वसदेव चासीत् पुनः सदेतत् स्वयमेव जज्ञे ।
यद्वा पुरापीदमसद्यदासीत् तद्वै सदासीन्न तु सर्वथाऽसत् ॥ ३० ॥
अथापि वा ब्रह्म यथा सदुक्तं तत् कर्म तद्वत् सदसन्निरुक्तम् ।
तदस्ति नास्तीति हि कर्मरूपं स्वाभाविकं स्यादिति वा विकल्पः ॥ ३१ ॥
इत्यभिकारिविकल्पः ।

९-असत्पुरासीत् सदसत्पुरासीत् तत्सत्पुरासीन्न च तद्धिदासीत् ।
भवन्ति वाक्प्राणमनःसु पौर्वापर्य्यस्य वादा इति याज्ञवल्क्यः ॥ ३२ ॥
प्राणात् तु सृष्टावसदग्र आसीत् सृष्टौ मनस्तः सदसत् पुरासीत् ।

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and it appeared first and Karma which is nothing but another form of Jñāna, that is, which is born out of Jñāna, came into existence later. The third view is neither Karma which is Asat nor Brahman (Jñāna) which is Sat came first. Both always exist together. Brahman which is called Ābhu is always covered by tuccha which is Karma (तुच्छेनाभ्वपिहितं यदासीत् । (ऋ.वे)). This is Sadasadvāda.

4. Abhikārivikalpa

29-31. This deals with Sat (Brahma) and Asat (Karma) separately. In this Jagat we have both Brahma (Jñāna) and Karma. Brahma is always Sat and is never Asat. On the other hand, we see both Sat and Asat in Karma. In the beginning it was not there. In the middle it was there and at the end it is not there. One view is that Karma is really Asat but it takes the form of Sat and makes its appearance. But since it is Asat by nature, its appearance as Sat cannot be considered as a reality. This is Asadvāda of this school.

Another view is that if even for a while it makes its appearance, we should think it was previously there and when it disappears it attains the state of Asat. But actually it cannot be called Asat. This is Sadvāda. The third view is Brahman is always Sat and is never Asat. Karma on the other hand is sometimes Asat and sometimes Sat and therefore Sadasat. This is Sadasadvāda.

5. Ātmagunavāda

32-33. In Vedic literature we come across the statements "सदेवेदमग्र आसीत्" in one place and yet in another place it is said "असदेवेदमग्र आसीत्" Yāgñavalkya tried to reconcile these statements in the following way.

In the creation process three entities are involved. They are Manas, Prāṇa and Vāk. Here manas is Sadasat (नैव सन्मनो न वा असत्-श.ब्रा) Prāṇa is Asat (ऋषिर्वै असदासीत् । के ते ऋषयः । प्राणा वा ऋषयः-श.ब्रा) and Vāk is Sat.

One view is Manas appeared first, Prāṇa then appeared and then only Vāk came into existence. This is Sadasadvāda. Another view is prāṇa appeared first and from that Manas and Vāk came into existence. This is Asadvāda. The third view is Vāk appeared first and then both Prāṇa and Manas came into existence. This is Sadvāda.

Yājñavalkya said that Vedic statements have to be interpreted keeping all these in mind. The correct interpretation would therefore be as follows:

Because there are three components involved in creation oriented Ātman viz. Manas, Prāṇa and Vāk, the

वाचः प्रसृष्टौ तु सदग्र आसीत् मूलं पृथक् पञ्चम एष कल्पः ॥ ३३ ॥
इत्यात्मगुणकल्पः ।

१०-पश्यामि यद्यत् तदिदं न पूर्वं कदाचिदासीदतिरिक्तमासीत् ।
यद्विद्यते प्राक् तदविद्यमानं सत् सर्वमादावसदाऽऽत्मनाऽऽसीत् ॥ ३४ ॥
भेदप्रतीताविह सर्वभावा भवन्त्यभावाश्च समञ्जसेन ।
यत् सत् तदेवासदिति प्रतीमोऽविरुद्धमित्यस्ति परो विकल्पः ॥ ३५ ॥
इति सामंजस्य विकल्पः ।

११-प्रधानमव्यक्तमसत् तदक्षरं तदुक्थ मेके प्रविदुः परे पुनः ।
अस्त्यक्षरं ब्रह्म तदस्ति कारणं स पूरुषोऽव्यक्त इहेष्यतेऽक्षरः ॥ ३६ ॥
असत् सतोरक्षरयोर्जगद्विधौ हेतुत्वमस्त्येकतरस्य भिन्नयोः ।
विद्याप्यविद्याप्यथवास्ति कारणं तदित्थमाहुर्मतमत्र सप्तमम् ॥ ३७ ॥
इत्यक्षरविकल्पः ।

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correct thing would be to assume that all these three always go together. The statements one comes first and another came later have really no meaning. There are three streams associated with creation oriented Ātman and they are Jñānadhārā, Kriyādhārā and Arthadhārā. The Vedas say that in the creation of Jñānadhāra, Manas or Sadasat came into existence first, in the Kriyādhāra creation Prāṇa or Asat came into existence first and in the creation of Arthadhārā artha (Vāk) or Sat came into existence first. All these three statements are true and there is no contradiction in them.

6. Sāmanjasyavāda

34-35. The supporters of this school tried to reconcile the contradictory statements by suitably interpreting them.

The things we see at present were not there at an earlier time. Therefore the statement, असदेवेदमग्र आसीत् is justified. Since today they are there, they could not have come from nothing and something should have been there to give rise to the things we see now. That is why the Śruti says elsewhere 'सदेव सौम्येदमग्र आसीत्''. This means that the same thing is capable of assuming two forms viz. Sat and Asat and there is therefore no contradiction in the Vedic statements.

7. Aksaravāda

36-37. The Sānkhya school scholars believed in two distinct entities viz. Prakṛti and Puruṣa. Puruṣa is Sat and Prakṛti is Asat. In these Puruṣa is pure Jñāna and is devoid of any changes. But Prakṛti undergoes many changes and it is this that is responsible for creation. It is also called Avyakta, Pradhāna and also Akṣara whereas the Sānkhyas believe that Prakṛti is the source of creation and is Asat, the Vedāntins of the Vaidika school believed that creation is possible only from Sat and therefore it is Puruṣa who is actually responsible for creation. It is he who gives rise to Prakṛti or Avyakta or Akṣara and causes the creation. He is therefore the basic support for all creations. (एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्-उप). We may also say that both Vidyā and Avidyā play their roles in creation.

38. Thus the above seven Vādas increased to twenty one with the ramifications of Sat and Asat concepts.

तदित्थमुक्तः सदसत् प्रवादो विमर्शभेदैरिह सप्तकल्पः ।
एकैक कल्पे च पुनर्विकल्पैरेकाधिका विंशतिरत्र कल्पाः ॥ ३८ ॥

२-रजोवादः ।

आरम्भणं तत्त्वमिहोच्यते रजः सर्वाणि चैतानि रजांसि मन्महे ।
स्थाने तु यस्य क्रमते न चेतरत् स्वरूपतस्तन्मितमुच्यते रजः ॥ १ ॥
रजोऽणु, तच्च द्विविधं हि भूतं परक्रियं स्वक्रिय एष देवः ।
देवाश्च भूतानि च सृष्टयः स्युर्देवेषु भूतान्यपि तेषु देवाः ॥ २ ॥
भूतानि देवाश्च यथा यथा वाऽवस्थासु लोक्यन्त इमे हि लोकाः ।
सप्तैव लोका इह सन्ति यस्मात् सप्तैव दृष्टा रजसामवस्थाः ॥ ३ ॥
स्युर्भूर्भुवः स्वश्च महर्जनश्च तपश्च सत्यं खलु सप्त लोकाः ।
मृदम्बु तेजः पवनश्च वाक् च क्रियाश्च विज्ञानमिति प्रभेदात् ॥ ४ ॥
यद्वाऽत्र लोकास्त्रय एव बोध्या द्यौरन्तरिक्षं पृथिवीति भेदात् ।
सर्वस्य चास्य प्रभवः प्रतिष्ठा परायणं ते त्रय एव लोकाः ॥ ५ ॥
त्रयस्तु लोकास्त्रिवृतो ध्रियन्ते पृथ्व्येव पृथ्वी रविरेषु तु द्यौः ।
चन्द्रोऽन्तरीक्ष्यस्तदिहान्तरिक्षं प्रत्येकमेतद्धि पुनस्त्रिधा स्यात् ॥ ६ ॥
ज्योतिश्च गौरायुरिति प्रभेदात् सूर्यस्त्रिधेऽयं पृथिवी त्रिधा च ।
चन्द्रस्त्रिधा तैर्नवभिस्समस्तं व्याप्तं ततो जातमिहैव लीनम् ॥ ७ ॥

II. Rajovāda

1-2. According to this school Rajas is believed to be the primordeal substance (dust) that takes part in the creation of Viśva. Rajas is a particle which is so small in size that nothing else can share its place. It is of two kinds. One is made up of the material of the earth and is brought into existence by outside forces (Parakriyā). The second kind is brought into existence by forces from inside (Svakriyā). The creations are therefore of two types viz. Bhūtās and Devas. Bhūtas exist among Devas and Devas exist among Bhūtās.

3. Because Devas and Bhūtās are seen in their various states of existence their assembly is called loka. Since there are only seven lokas. Rajas has only seven states of existence. The Ṛgveda says that in the beginning from one unborn (Aja) were produced six types of Rajas (lokas) which were all supported by that one "वियस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ।" (R.V.1.164.6). Perhaps the belief that there are only seven states of Rajas orginates from the above statement.

4. The lokas are Bhūh, Bhuvah, Svah, Mahah, Janah, Tapah, Satyam. The states of Rajas in these lokas are 1. Mṛt (earth) 2. Ambu (water) 3. Tejas (fire) 4. Pavana (air) 5. Vāk (speech) 6. Kriyāh (actions) and Vijñāna.

5. Alternately we can conceive three lokas viz. Dyau, Antarikṣa and Pṛthivī. All things that exist here have their origin in these three lokas. They are all well established here and are nourished in these three lokas.

6. The lokas exist as a triad. Earth is located in Pṛthivī loka. The sun exists in the heavens. Candra's loka is Antarikṣa. Each of these is again divided into three types.

7. Jyotis, Gau, Āyus are the three things present in the sun. Vāk, Gau, Dyau are the three things

द्वैविध्यमेके त्वविदन् रजो वा परोरजा वा न ततोऽन्यदस्ति ।
रजोऽस्ति लोकोऽथ परोरजास्तु लोकातिगो यो जगतोऽस्ति भिन्नः ॥ ८ ॥
रजो नामरूपे रजसो यदेतत् पश्यामि तत् कार्यजगत्प्रसिद्धम् ।
अदृष्टमस्मात् पृथगस्ति किञ्चित् तत् कारणं तद्विदुरात्मशब्दम् ॥ ९ ॥
अनारतं कार्यमिदं स्वकारणे विलीयते कारणतः प्रजायते ।
उद्भूय कार्यं प्रतितिष्ठति ध्रुवे स्वकारणं चक्रमिदं प्रवर्तते ॥ १० ॥
स्थूलं च सूक्ष्मं च ततोऽतिसूक्ष्मं रजोऽस्ति सर्वं रजसामवस्थाः ।
अश्रान्तमेताः परिवर्तमाना जगत्स्वरूपाय भवन्त्यनन्ताः ॥ ११ ॥
रजो द्विधेदं गतिमत्तु किंचित् स्थितिं प्रयाति क्व च पारतन्त्र्यात् ।
किञ्चित् स्वभावात् स्थितिमत्तदेतत् गतिं प्रयाति क्व च पारतन्त्र्यात् ॥ १२ ॥
अग्निं वदिष्यामि गतिस्वभावं स्थितिस्वभावं तु वदामि सोमम् ।
अग्नेश्च सोमाच्च परस्परेण प्रयोगतः सर्वमिदं बभूव ॥ १३ ॥
अग्निर्न सोमेन विना क्वचित्स्यात्सोमोऽपि न त्वेव विनाग्निना स्यात् ।
परस्परेण व्यतिषक्तरूपौ प्राणौ जगन्निर्वहतः समस्तम् ॥ १४ ॥
गतिर्द्विधान्तस्त्ववहिष्ट्वभेदाद् बहिः प्रवृत्तिश्च निवृत्तिरन्तः ।
प्रवृत्तिरग्नेश्च निवृत्तिरग्नेरग्नेर्निवृत्तावगतिर्घनोऽन्यः ॥ १५ ॥

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present in Pṛthivī. Retas, Yaśas and Śraddhā originate from Candra. All these pervade the solar system.

8. Another division of Rajas makes it into two kinds. They are called Rajas and Parorajas. Rajas is confined to this Viśva. Parorajas exists beyond this Viśva.

9. Rajas which is visible has name and form and is part of this Jagat which is Karya. However, the Rajas which is primordeal and is Kāraṇa is invisible. It is known by the word Ātman.

10. This Viśva comes into existence and after sometime gets destroyed and merges with its original source. This cycle of creation and destruction goes on for ever. During the time of its existence, this Viśva which is known as Kārya is supported by its Kāraṇa (source).

11. The visible Rajas is of three kinds viz. śthūla (gross) sūkṣma (subtle) and Atisūkṣma (very subtle). All these go to build this Viśva.

12. Rajas is again is of two kinds moving (gatimat) and stationary (Sthitimat). The former state is forced on it. Some by nature does not move. It moves only by external force.

13. What moves is called Agni and what is stationary is called Soma. The interactions of Agni and Soma have brought this Viśva into existence.

14. Agni and Soma never exist without each other. They are prānas which function in close association with each other and sustain this Jagat.

15. There are two types of motion, one is inward motion causing contraction. It is also called Nivṛtti. The other is outward motion causing expansion and is called Pravṛtti. Agni experiences both Pravṛtti and Nivṛtti. In the case of Nivṛtti it shrinks, becomes concentrated and motionless.

16. Rajas is of two kinds. Those which move out and those which shrink in. The former is called Agni and the latter is called Soma.

रजांसि सन्ति प्रसृतिस्वभावान्यन्यानि चान्यानि तु संकुचंति ।
प्रसारवत्स्वग्निपदं निरूढं संकोचवत्स्वस्ति च सोमशब्दः ॥ १६ ॥
यावद्रजः प्राणिति तद्विकासं याति प्रसारं गतमग्निमाहुः ।
यावद्रजोऽपानिति तत्समस्तं संक्षेपमायाति स सोम उक्तः ॥ १७ ॥
सोमस्तु योऽव्यक्तघनः पुरासीत् गतिर्न तत्रेति निविश्य तस्मिन् ।
प्रसारधर्मा गतिमान् परोऽग्निः प्रपंचयंस्तं विततं करोति ॥ १८ ॥
अव्यक्तमेतद्धि रजोऽग्निनामाऽव्यक्ते स्थिते सोमरजस्युपैति ।
प्रसारसंकोचकृतिप्रसर्गात् व्यक्तं भवद्विश्वमिदं विभाति ॥ १९ ॥
उन्मुग्धवैश्वदेव्यं सोमं विदुरत्र देवताः सर्वाः ।
अन्योन्यानुगतत्वादव्यावृत्तस्वरूपतः सन्ति ॥ २० ॥
प्रव्यक्तवैश्वदेव्यं त्वग्निस्ता यत्र देवताः सर्वाः ।
विश्‌कलिताः क्रमबद्धा नाम्ना रूपेण कर्मणा भिन्नाः ॥ २१ ॥
ऋषयः पितरो देवा असुरा गन्धर्वमानवा इत्थम् ।
याः प्राणदेवतास्ताः रजसां भेदे निमित्तानि ॥ २२ ॥
संयोगतोऽपि रजसां वियोगतोऽप्यत्र भिन्नतोदेति ।
या भिन्नता स लोकस्तद्धि रजस्तन्मयं विश्वम् ॥ २३ ॥
कालात्स्वभावादथ कर्मणस्ते भवंति यानत्र विलोकयामः ।
कालाभिधानं रविचन्द्रपृथ्वीगतिक्रमाणां च मिथोऽनुयुक्ते ॥ २४ ॥

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17. Prānana of Rajas is characterised by outward movement and what moves out is calld Agni. When contraction takes place, it is called Apānana. In this process the Rajas gets concentrated and we call it Soma.

18. The initial state of Soma is of unmanifest concentrated form. It is also motionless. Agni which is mobile gets into it and brings it out to the forefront.

19. Unmanifest Agni Rajas enters into unmanifest Soma Rajas. Because of the spreading of the former and contraction of the latter the manifestation of Viśva takes place (अग्नीषोमात्मकं जगत्).

20. All the Viśvedevas are dormant in Soma. Here all the Devatās (Devaprāṇas) get established without getting separated from each other.

21. When the Devatās get manifested they all constitute Agni prāṇas. In this condition they get separated and individualised by name, form and action.

22. Ṛṣis, Pitṛs, Devas, Asuras, Gandharvas and Manuṣyas are made of different kinds of Rajas and they constitute individualised Prāṇa Devatās.

23. While getting united and getting separated the Rajas gets differentiated from each other. These different forms of Rajas give rise to the lokas. This Viśva is nothing but the collection of lokas.

24. Whatever we see in this Viśva, they are characterised by Kāla (time) Svabhava (nature) and Karma. Sūrya, Candra and Pṛthivī cause Kāla by their orderly motion.

25. Some things are part of Nature. Agni gives rise to flame which moves upward. Water always comes down. Pṛthivī is Agni loka. Varuṇa is the loka of waters. They move out of their loka and move

स्वभावतोऽर्थाश्च भवन्ति केचिद् वन्हिर्ज्वलत्यूर्ध्वमधोऽम्बु याति ।
पृथ्व्यग्निलोको वरुणोऽम्बुलोकः स्वलोकतो दिक्ष्वभितः क्रमन्ते ॥ २५ ॥
स्युः कर्मणा केऽपि यथा घटोऽयं गृहं च वस्त्रं गमनाशनादि ।
भिन्नास्ववस्थासु हि भिन्नता धीर्लोको ह्यवस्था रज एव लोकः ॥ २६ ॥
यद्यदकस्माद्देवादीशाद्वा कालतस्तु तद्विद्यात् ।
एष स्वभाव एव प्रकृतिर्नियतिर्यदृच्छा या ॥ २७ ॥
यस्य न कालो नियतो न वस्तुधर्मोऽस्ति कर्मणा तत् स्यात् ।
कालस्वभावकर्म्मस्वेवेदं सर्वमाहितं भाति ॥ २८ ॥
"कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।
संयोग एषां न त्वात्मभावादात्माऽप्यनीशः सुखदुःखहेतोः" ॥ २९ ॥ (श्वे.उप.१.२)

३-व्योमवादः ।

या चामृता वाक् परमं तदास्ति व्योमापि तद् वेदचतुष्कमस्ति ।
या वेदवाचस्तत एव विश्वं जज्ञेऽस्य तद् व्योम गतिः प्रतिष्ठा ॥ १ ॥
पृथिव्यहर्मण्डलगास्ति भानोर्भानुः समुद्रे क्वचिदप्सु भाति ।
व्योम्नि स्थितोऽसौ परमे समुद्रे व्योमैव तस्मात् परमा गतिर्नः ॥ २ ॥
साम्नः स्वरः प्राण इतोऽन्नमापः स्वर्भूमिराकाश इति क्रमेण ।
संस्तावयन् व्योम्नि गतिं स्वमेव प्रवाहणो जैवलिराह सत्यम् ॥ ३ ॥

around in space.

26. It is Karma that differentiates the lokas just like house cloth, food are all differentiated by their Karmas. Because of their different states of existence we become aware of their differences. Lokas are nothing but Rajas.

27. Whatever occurs accidentally, or by the will of Īśvara or Kāla they should all be considered as routine things and are part of Nature and its functioning.

28. Every happening is either part of Nature or occuring at a destined time or as a result of inherent dharma. If all the above things are ruled out, it occurs as a result of Karma. No other reason exists outside these.

29. Ojha closes Rajovāda after quoting a passage from Śvetaśvataropanisad which brings to the forefront the power of Kāla, Svabhava (nature), Niyati (order), Accidentality, Bhūtas and Puruṣa acting together and causing an event. Jīva by himself is subjected to sukha and duhkha and therefore cannot cause an event.

III. Vyomavāda

1. The highest space is the region of Amṛtā (immortal) Vāk. It is the region of the four Vedas. This Viśva has its origin in this Vedavāk. It is its support and its final abode.

2. This Pṛthivī resides in Sūryamandala. The sun is stationed in the ocean of (primordeal) waters. This ocean is Paramavyoma. Therefore Paramavyoma is our final and highest abode.

3. This versa refers to a passage in Chāndogyopaniṣad. Whereas all others said Sāma has its final gati in Svara, Praṇa, Anna, Āpah, Svah and Bhūmi, it was Pravāhaṇa who said correctly that Ākāśa is the final gati of everything. (का साम्नो गतिरिति? स्वर इति होवाच । स्वरस्य का गतिरिति? प्राण इति होवाच । प्राणस्य का गतिरिति? अन्नमिति होवाच । अन्नस्य का गतिरिति? आप इति होवाच । अपां का गतिरिति? असौ लोक इति होवाच । अमुष्य लोकस्य का गतिरिति?) It is here Pravāhaṇa said, आकाश एवास्य लोकस्य गतिः । (छा.उप.1.8.4; 1.9.1).

व्योम्नो हि भूतान्यखिलानि भूत्वा व्योम्न्येव यान्त्यस्तमिमानि काले ।
परायणं व्योम ततोऽखिलानां ज्यायश्च तद् भूतकुलेभ्य एभ्यः ॥ ४ ॥
गतिः पृथिव्या जलमस्य तेजस्तस्यापि वायुर्वियदस्य वायोः ।
यदस्ति किञ्चिद्ध्रुवमस्य सर्वस्याकाशमेवास्ति परायणं तत् ॥ ५ ॥
पृथ्वी प्रतिष्ठा द्युरिदं प्रतिष्ठा तयोः प्रतिष्ठास्ति समुद्र एषः ।
तेषां च वेदत्रितयं प्रतिष्ठा तद् व्योम तद् व्योम परा प्रतिष्ठा ॥ ६ ॥
नाम्ना च रूपेण च कर्मणा च प्रभेदतो वस्तुनि संप्रतीतिः ।
नाम्नश्च रूपस्य च कर्मणश्च व्योमैव निर्वाहकमेकमस्ति ॥ ७ ॥
रूपं व्यवच्छेद इहैष नर्ते व्योम्नोन्तरस्थादवकाशतः स्यात् ।
द्रव्यं व्यवच्छिन्नमिहास्ति यत्तद् वागस्ति यद्वाक्प्रभवं च भूतम् ॥ ८ ॥
नामानि वाक् सा विभवत्यनन्ता तामेव चाकाश इति ब्रुवन्ति ।
कर्मापि नाकाशमृतेऽवकाशं धत्ते स्वरूपग्रहणाय किंचित् ॥ ९ ॥
तस्माद् ध्रुवं यद्यदिहास्ति किञ्चित् सर्वं तदकाशमिति ब्रवीमि ।
आकाश एव प्रभवः प्रतिष्ठा परायणं तन्मयमस्ति सर्वम् ॥ १० ॥
व्योम द्विधोक्तं परमं तु तत्रामृतं स इन्द्रः स हि देवयोनिः ।
इन्द्राद्धि देवाः प्रभवन्ति तेषां द्यौः स्थानमेतेऽपि चरन्ति भूमौ ॥ ११ ॥
अथापरं व्योम तु भूतयोनिर्मर्त्यं तदाकाशपदप्रसिद्धम् ।
भूस्थानि भूतानि भवन्ति वाचस्तान्युत्क्रमन्ते दिवि चानुषङ्गात् ॥ १२ ॥

4. All bhūtas come out of Ākāśa and get merged there ultimately after their time of stay here is over. So Vyoma (Ākāśa) is the final place of attachment for all bhūtas. It is therefore superior to all bhūta regions.

5. The final gati of Pṛthivi are waters. The gati of waters is Agni which has its gati in Vāyu and gati of Vāyu is Ākāśa. Therefore Ākāśa is the final abode or place of attachment (Parāyana) for everything.

6. Pṛthivī is the Pratiṣthā (seat of support) of all bhūtas. The upper heaven is the Pratiṣthā of Devas. Samudra is the Pratiṣthā for both the above. Vedatrayī (Ṛk, Yajus, Sāma) is the Pratiṣthā of all the above three. Vedatrayī has Pratiṣthā in Vyoma and therefore Vyoma (Ākāśa) is the highest Pratiṣthā.

7. Nāma, Rūpa and Karma give us clear knowledge of what a thing is. These three are controlled by Ākāśa only. That is, the interspace between things enables us to identify them.

8. The form of every body is discernible to us because of the interspace between the bodies. The material content of each is discernible only due to finitisation of Vāk (matter) in the body. All bodies are made of Vāk only.

9. It is Vāk that results in various forms and pervades space through Vibhūtiyoga and all names arise from it. Vāk is called Ākāśa. No Karma except Ākāśa can make the size and form of a body discernible.

10. Therefore whatever is stable here I will declare that is all Ākāśa. Ākāśa is the source Pratiṣtha and Parāyana (final place of attachment) to everything.

11. Ākāśa is of two kinds, viz. Paramavyoma and Aparavyoma. Paramavyoma is amṛta. It is Indra. It is the origin of Deva Praṇas. It is from Indraprāṇa, all the other Devaprāṇas come into existence. Their region is upper heaven but they move down to earth also.

12. Aparavyoma is martya and is the origin of bhūtas. It is called Ākāśa. All the bhūtās here are made

देवाश्च भूतानि च सर्वमेतन्नातः परं किंचिदिहास्ति नाम।
ये चोभयेषां विविधा विशेषा मिथोऽन्वितास्तज्जगदेतदस्ति ॥ १३ ॥

४-अपरवादः ।

आपोमयं सर्वजगद् यदुक्तं न तत्र नो विप्रतिपत्तिरस्ति।
अपि त्वमूर्वाक्प्रभवा अमूर्षा वाचि स्थितिर्वाक् परमा गतिश्च ॥ १ ॥
वागेव विश्वं जनयत्यमुष्मिन् व्याप्नोति नातः परमस्ति किंचित्।
वाचो मुखेनैव तु वाग्विभूतिं वागाम्भृणी प्रागृषिका व्यवोचत् ॥ २ ॥
"अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिना संबभूव ॥
अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वन्तः समुद्रे।
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोपस्पृशामि ॥
अहं रुद्रेभिवसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्मि अहमिन्द्राग्नी अहमश्विनोभा ॥
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं श्रृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥
अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥" (ऋ.वे.१०/१२५) ॥
वागेव सा व्योमपदप्रसिद्धा व्योमापरं तत् परमं च भिन्नम्।
तत्रापरं व्योम निरुक्तमेतद् वागाम्भृणी या खलु सास्ति मर्त्या ॥ ३ ॥

up of martyā vāk and are confined to the earth. But by contact they move up also.

13. Both Devas and bhūtas constitute Ākāśa only. There is nothing else here except these bhūtas and Devas. Jagat is nothing but the place of various kinds of interaction of Bhūtas and Devas.

IV. Aparavāda

1. When it is said that the whole Jagat is of the form of water, we have no difficulty in conceiving it. But when it is said that Vāk fills space, everything is made up of Vāk, everything rests on Vāk, and Vāk is the final gati of everything, we find it difficult to conceive.

2. The whole Jagat is Vāk. That Vāk builds this Viśva. It pervades everywhere. It is Āmbhṛnī Vāk that causes all the greatness for Vāk. This is what the seer ऋषिका says. She says.

"I breath a strong breath like the wind and I am responsible for all that exists here. I am mighty beyond the earth and beyond the heaven. I bring forth the father in the world and reside in waters in the deep ocean. I extend over all existing creatures and my head touches the heavens.

I move with the Rudras and the Vasus and move about also with Ādityas and all gods.

I support both Varuṇa and Mitra above and also Indra and Agni and the pair of Aśvins.

Through me all eat food which feeds them. Everybody who sees, breaths, hears, what is spoken.

They do not know that they dwell by my side and hear everything I speak.

५-आवरणवादः ।

प्राणाः पृथक् प्राणविशेषपूगानावृण्वते ते प्रभवन्ति भावाः ।
तत्रेदमेवावरणं प्रधानं वृतेर्ऋते क्वापि न वस्तुबुद्धिः ॥ १ ॥
आच्छादनं वैवसनं ततो यद्रूपं भवेद्वस्त्विति तद्वदामः ।
ज्योतिश्च यज्ञं वयुनं विकल्प्य त्रैविध्यतो वस्तु निरूपयामः ॥ २ ॥

वयुनम् ।

अस्ति त्विदं वस्त्विति रूपतो यद्विज्ञायते तद्वयुनं वदामः ।
विज्ञानमेतद्वयुनं तदन्तर्वयो वयोनाध इमे तु सत्ते ॥ ३ ॥
तद्वै वयो वस्तुनि येन भारस्तथा वयोनाध इहास्ति सीमा ।
सीमापि रूपं च वयोऽपि रूपं नाभ्यां परं किञ्चिदिहास्ति वस्तु ॥ ४ ॥
छन्दो वयोनाध इति प्रतीयादन्नं वयश्छन्दसि तद्धि नद्धम् ।
छन्दस्य भेदाच्च वयस्य भेदाद् वस्तूनि भेदेन विलोकयामः ॥ ५ ॥
मृत्पिण्डमादाय हि कारुको गजं हयं रथं कंसमथान्यथा वहु ।
शिल्पं विनिर्माति न मृद्विभिद्यते भिन्नाकृतिस्तेन गजाश्वभिन्नता ॥ ६ ॥
सर्वो लिपिं लेखयतेऽनुरूपं ब्रूतेऽनुरूपं कुरुतेऽनुरूपम् ।
नाकार एष ध्रियते धिया चेत् सा प्रत्यभिज्ञैषु भवेन्न जातु ॥ ७ ॥

I myself speak the words that is welcome to gods and men. I make whomsover I like, mighty. I make him a sage, a Ṛṣi and Brahman." (R.V.10.125)

3. What is called Parama Pada is Amṛtāvāk. Aparā vāk is different from it and is martya. Apara Vyoma is martya and is filled with martyavāk which is called Āmbhṛṇī.

V. Āvaraṇavāda

1. Prāṇa makes a cover on the collection of Prāṇas and this covered form constitutes different substances in this Viśva. It is āvarana that constitutes the most important thing on every substance. Without this āvarana we will not be able to identify the substance.

2. Covering is the dress on every substance and this covered thing is called a Vāstu. It is described by three things viz. Jyoti, Yajñā and Vayuna.

Vayuna

3. Any substance which makes it known to us by its characteristic form is called Vayuna. This is the scientific concept of any substance and is characterised by two things viz. Vaya and Vayonādha which constitute the two Sattās.

4. Vaya is that which is the material solid part of the body. Vayonadha is its limit. Everybody can be fully defined by these two parameters viz. Vaya and Vayonādha.

5. Chandas constitutes Vayonādha and Vaya is the Anna (matter) part of the body. Because of the differences in the above two characteristics of the body, everybody differs from another as we see them.

6. The artisan takes earth and makes out of it various figures like elephant, horse, chariot and many

ज्योतिः ।

विद्योतते यत्स्वयमेतदाहुर्ज्योतिर्यथा भास्कर एष भाति ।
द्वयङ्गं हि तत् कन्दलमस्य नाभौ ततो बहिस्त्वावरणं समन्तात् ॥ ८ ॥
स्वतः प्रकाशः परतः प्रकाशो रूपप्रकाशस्त्रिविधा इहार्थाः ।
सर्वत्र नाभौ ध्रियतेऽर्थबिम्बः स्वच्छायया चाव्रियते स नित्यम् ॥ ९ ॥

यज्ञः ।

कृत्स्नो हि वाक्प्राणमनोमयोऽर्थो, वाक् प्राणतः स्यात्, स भवेन्मनस्तः ।
वाक् क्षीयते द्यौर्हि भुनक्ति सर्वान् भुङ्क्ते ततोऽन्नं परतः स वाचम् ॥ १० ॥
अन्नात्पुनः प्राण उदेति तस्मान्मनस्तदित्थं परिवृत्तिचक्रम् ।
वाचो मनस्तन्मनसः पुनर्वाक् प्रवृत्त इत्थं क्रम एव यज्ञः ॥ ११ ॥
यद् दृश्यते किञ्चिदिहैष सर्वः पृथक् पृथग् यज्ञ इति प्रसिद्धिः ।
प्रजापतिर्वेद इति द्विधायं विभज्यते यज्ञ इति प्रतीयात् ॥ १२ ॥
अनावृते व्योमनि यावदीक्षे यावद्विदूरात्प्रतिपत्तिरक्ष्णा ।
तद्वस्तुनस्तावदवन्ति वेदा न वस्तुनोऽस्तिः पृथगस्य वेदात् ॥ १३ ॥
इमे प्रवृत्ता यत एव वेदा प्रजापतिः सोऽस्ति स एष आत्मा ।
वेदास्तु यावन्त इमे तदस्यात्मनः शरीरं पुरुषोऽस्त्युभाभ्याम् ॥ १४ ॥

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other things. But we know all are made of the same earth only.

7. All write letters in the same way. They talk the same thing and act in the samy way. But if we cannot understand the individual letters and the words made out of them, we won't be able to communicate with each other about anything.

Jyoti

8. Whatever shines by itself, and makes itself visible, is called Jyoti. For example the sun constitutes Jyoti. The central core is surrounded by rays which form the āvaraṇa of the core.

9. Those that shine are of three kinds viz. 1. self-luminous 2. illuminated by another source and 3. exhibition of form or figure (rūpaprakaśa). The central core is always covered by its own shadow.

Yajña

10. Whatever we see here is of the form of manas, prāṇa and vāk. Manas gives rise to Prāṇa and Prāṇa gives rise to Vāk. Vāk goes on changing its form and therefore loses itself in space. Vāk which is a form of anna pervades space.

11. From Anna Prāṇa is again produced. From Prāṇa manas is formed. In this way the cycle continues. This is called Yajña.

12. Whatever we see here individually each one of them constitutes Yajña. Prajapati divides himself into two parts. One is Yajña and another is Veda.

13. When we observe the sky and direct our vision to the deep interior region of the sky, we see things through Veda only. Without Veda, things do not exist.

वेदास्त्रिधर्क्सामयजुःप्रभेदात् सूक्ष्मोत्तरा मूर्तय एव चर्चः ।
ऋग्व्याप्तिमत्सर्वदिगंशसाम्यं साम प्रसारः स ऋचा क्रमेण ॥ १५ ॥
यजुस्तु यज्जूरथवेन्द्रवायू सोमानदन्तोऽग्नय एव वायुः ।
देवास्त्रयस्त्रिंशदिहाग्नयः स्युः प्रत्येकतस्ते सहितास्तु वायुः ॥ १६ ॥
प्राणाश्च वाचश्च मनांसि चैते देवा इहाऽपि क्रमतोऽनुवेलम् ।
वाचो मनस्तन्मनसः पुनर्वाग् भवत्यतो देवतनुः स यज्ञः ॥ १७ ॥
आवरणवाद एव छन्दोवादश्च वयुनवादश्च ।
स प्राणवाद एवं स वयोवादश्च शक्यते वक्तुम् ॥ १८ ॥

६. अम्भोवादः ।

त्रैलोक्यमुक्तं जगतः स्वरूपं पृथ्व्यन्तरिक्षं द्युरिति प्रभेदात् ।
सूर्यस्त्रिलोकी पतिरेष सूर्यो नारायणो भाति समुद्रमध्ये ॥ १ ॥
समुद्रतोऽजायत एष सूर्यस्तत्रैव संतिष्ठत एष पश्चात् ।
अर्वाक् च सूर्यात् परतस्तथाऽऽपो दृश्यन्त आपोमयमस्ति विश्वम् ॥ २ ॥
"या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ।
तास्वेवायं जायमानोऽग्निरूपः सूर्यस्ताभिर्विश्वमेतद् व्यधत्त" ॥ (य.सं.१२.४९)
त्रयोऽपि लोकास्त्रिवृतो य उक्तास्तेभ्यो वहिर्धास्ति चतुर्थलोकः ।
अपां समुद्रोऽस्ति स तस्य गर्भे जज्ञेऽयमग्निः खलु या त्रिलोकी ॥ ३ ॥

14. These Vedas originate from Prajapati. He is Ātmā. These Vedas form his Śarīra. Prajapati is made up of Ātmā and Śarīra or Ātmā and Veda.

15. Vedas are three kinds viz. Ṛk, Yaju and Sāma. Ṛks constitute the mūrtis which become smaller and smaller with increasing distance when ṛks move equally in all directions it constitutes Sāma. Sāma is the propagation of ṛks.

16. Yajus is made up of two things viz. यत् and जू. They are इन्द्र and वायु. Vāyu is that form of Agni which consumes Soma. Agni is the form of thirty three Devas. They are collectively of Vāyu (prāṇa) form.

17. In the moving Vāyu, Prāṇa, Vāk and Manas which are Devaprāṇas, reside. Vāk gives rise to Manas and Manas gives rise to Vāk. This Yajña is the śarīra of the Devas.

18. Avaraṇavāda is the same as Chandovāda and Vayunavāda. We can also call it Prāṇavāda and Vayovāda.

VI. Ambhovāda

1. The Trilokya consists of three lokas viz. Pṛthivī, Antarikṣa and upper heaven. Sūrya who is the lord of Trilokya shines in the midst of a Samudra.

2. Sūrya was born from the ocean. He is stationed in the ocean. On the other side of Sūrya lies the ocean of waters which means that the Viśva is āpomaya.

The Veda says that Sūrya was born from an ocean of waters which surround him above and below. He made this Viśva out of that waters.

3. Beyond the three lokas lies the Apoloka which is the fourth loka. It is an ocean of waters from

"आपो भृग्वङ्गिरो रूपमापो भृग्वङ्गिरोमयम् ।
सर्वमापोमयं भूतं सर्वं भृग्वङ्गिरोमयम् ॥
अन्तरैते त्रयो वेदा भृगूनङ्गिरसः श्रिताः ।" (गोपथ ब्रा.)
य इहाभिखनेत् सोऽपो विन्दति भूमौ दिवश्च वर्षन्ति ।
ता यत् परमे स्थाने तिष्ठन्त्यत एव परमेष्ठी ॥ ४ ॥
परमेष्ठिनोऽस्ति गर्भे सर्वं विश्वं ततः प्रसूतं च ।
ब्रह्मैतत् परमेष्ठि प्रभवस्थितिभङ्गकारणं तस्य ॥ ५ ॥
यदस्ति किञ्चिज्जगदस्य मूलद्रव्यं विदुर्ब्रह्मपदेन विज्ञाः ।
किं ब्रह्म नामेति विचारणायां न त्वम्भसोऽन्यत्परितर्कयामि ॥ ६ ॥
तिर्यग्गतिश्चोर्ध्वगतिस्तथाधोगतिश्च तत्राम्भसि सत्यसृष्टिः ।*
परं परं यद्यधिकावकाशं गृह्णाति सोर्ध्वा तनुता ततः स्यात् ॥ ७ ॥
अल्पावकाशं भजते क्रमाच्चेत् साऽधोगतिस्तेन घनत्वमेति ।
तिर्यग्गतिस्तद्गतिसाम्यतः स्यान्नाऽतस्तनुत्वं न घनत्वमेयात् ॥ ८ ॥
इत्थं तनुत्वक्रमतः प्रथन्तेऽग्निवायुवाक्प्राणमनांसि चाद्भ्यः ।
घनत्वयोगात् क्रमतः पृथिव्या वृक्षाः शरीराणि च संभवन्ति ॥ ९ ॥
घनं द्रवीभूय तनुत्वमेयात् तनु द्रवीभूय घनत्वमेयात् ।
प्रवर्तते चक्रमजस्रमेतन्मध्ये तदालम्बनमम्बु विद्यात् ॥ १० ॥

* अप एवेदमग्र आसुः । ता आपः सत्यमसृजन्त । सत्यं ब्रह्म । ब्रह्म प्रजापतिम् । प्रजापतिर्देवान् । ते देवाः सत्यमित्युपासते ॥ (श.ब्रा.१४.८.६)

which the Trilokī was formed which is of Agni type.

The Gopatha Brahmana says that, the waters are of Bhṛgu and Angiras form. All bhūtas are formed out of waters and are nothing but Bhṛgu and Angiras. In between the Vedas operate and they influence the Bhṛgu and Angiras.

4. The waters that are found on the earth are waters which have reached us through rain. But the waters of Parameṣthiloka which is located above all these is of different type. It is called Parameṣthī because it is located in the highest place.

5. It is in the womb of Parameṣthi that the Viśva was born and this Parameṣthi Brahman is the origin, place of stay and cause of destruction of this Viśva.

6. Wisemen ask themselves what is the root substance that goes to make this Viśva and the answer they get is Brahman. If you ask what is that Brahman, I cannot think of any other substance except waters which we are naming as Brahman.

7. Waters go up, come down and also move sideways. As it moves up it becomes thinner and thinner. It is in these waters Satya sṛṣṭi takes place.

8. When it comes down quickly, it becomes dense. But when it moves sideways, neither becomes thin nor dense.

9. When waters get subtler and subtler, Agni, then Vāyu and then Vāk, Prāṇa and Manas are formed out of them. When they become denser and denser, they give rise to the formation of Pṛthivī, trees and śarīras.

आपो हि भूयिष्ठतमाः पृथिव्यामापो हि भूयिष्ठतराः शरीरे ।
भूयः प्रवर्षेण च भूयसान्नं ततो जगद् ब्रह्म निरूप्यतेऽम्भः ॥ ११ ॥

७-अमृतमृत्युवादः ।

अमृतं मृत्युरिति द्वयमेतद्विश्वस्य मूलमिति विद्यात् ।
अविनाशि स्थितिलक्षणममृतं गतिमान् विनश्वरो मृत्युः ॥ १ ॥
अमृतं सोमः स रसो नित्यस्तत्रोदितं बलं मृत्युः ।
भूत्वा भूत्वा काले नश्यति सोऽग्निः स च द्विविधः ॥ २ ॥
सोमं गृह्णन् घनतां जनयन् नित्यं घनस्थितोऽर्थोऽग्निः ।
उच्छिन्दन्घनतां पुनरुत्क्रममाणो यमः स मृत्युरिति ॥ ३ ॥
यदमृतमृत्युद्वयमिदमुक्तं द्वेधा पुनस्तत् स्यात् ।
मर्त्यं द्वन्द्वं कार्यं कारणमन्यत् तथामृतं द्वन्द्वम् ॥ ४ ॥
रसाद् भवन्तीह बलप्रभावान्मर्त्यानि मृत्योरमृतेन योगात् ।
तानि त्रिधाग्निश्च यमश्च सोमश्चैतेभ्य एवाऽखिलविश्वसृष्टिः ॥ ५ ॥
मृत्युर्यमः सोम इहामृतं स्यादग्निश्च मृत्युश्च तथामृतं च ।
भूतानि मृत्योरमृताच्च देवास्तेषूभयेष्वग्निरयं निविष्टः ॥ ६ ॥
चिरं यदस्त्येकमिदं प्रतीतं सर्वत्र तं विद्ध्यमृतप्रभावम् ।
न चास्ति पूर्वक्षणवत्परत्र क्षणे विकारः स हि मृत्युभोगः ॥ ७ ॥

10. What is dense becomes thin and what is thin becomes dense and becomes liquid. In other words, conversion of water into vapours and vapours into waters go on taking place.

11. Waters form the predominant substance on the earth. Our bodies contain predominantly waters. Rain produces food and everything in this Jagat is waters and Brahman is nothing but waters.

VII. Amṛta-Mṛtyuvāda

1. Amṛta and Mṛtyu are the root causes for the coming into existence of this Viśva. Amṛta is something which is ever present and Mṛtyu is something which is ephermeral and moving.

2. Soma is Amṛta. It is Rasa which is ever present. The bala that appears on it is ever changing. It is mṛtyu type. Agni comes into existence and then gets destroyed. It is of two types.

3. Agni joins with Soma and becomes dense and becomes solid substances with Agni embedded in them. When it loses its solid state it moves up as Yama and becomes mṛtyu.

4. Martya and Amṛta again are of two kinds viz. Kārya and Kāraṇa.

5. Balas are produced on Rasa and they bring into existence martya substances. Mṛtyu joins Amṛta and give rise to three substances viz. Agni, Yama and Soma. These are responsible for the creation of Viśva.

6. Yama is mṛtyu. Soma is amṛta. Agni is both mṛtyu and amṛta. Bhūtas are produced from mṛtyu. Devas are produced from Amṛta. In both Agni enters and plays its role.

7. Whatever remains the same all the time without change is Amṛta. Whatever goes on changing all the time is Mṛtyu.

अग्नेरयं जीवति जायतेऽमृतान्मृत्युर्विनश्यत्यमृताच्च मृत्युतः ।
अन्यान्यरूपे परिणामसंभवः प्रत्यर्थमित्थं त्रिभिरिष्यते क्रमः ॥ ८ ॥
स्वलक्षणं च क्षणिकं च दुःखं शून्यं यदत्राभिमतं स मृत्युः ।
पूर्णं सुखं शाश्वतिकं च मन्येऽमृतं बलं तस्य तु लक्षणं स्यात् ॥ ९ ॥
शान्तिः सुखं तद्धयमृतं रसः सः क्षोभोऽस्ति दुःखं बलमेव मृत्युः ।
समन्वितं भाति समस्तमाभ्यां ततोऽमृतं मृत्युरशेषमूलम् ॥ १० ॥
रसो बलं चेत्यमृतं च मृत्यू रस प्रधानान्यमृतानि सृष्ट्याम् ।
बलप्रधानास्त्विह मृत्यवः स्युर्न मृत्यवः सन्त्यमृतातिरेकात् ॥ ११ ॥
"अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् ।
मृत्युर्विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति" ॥ (शत.ब्रा.)

८-अहोरात्रवादः ।

"ब्राह्मं पुण्यमहर्यच्च सृष्ट्युत्पादनकारणम् ।
वेदवृक्षोद्भवं नित्यं तत्पुण्याहं ब्रुवन्तु नः ॥" (पुण्याहवाचनम्)
"युगसाहस्रपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥"
अभावभावौ प्रलयप्रसर्गौ द्यावापृथिव्यौ द्युरथाग्निसोमौ ।
अबोधबोधौ तिमिरप्रकाशौ सितासितौ यज्ञविकल्पनाश्च ॥ १ ॥
सप्त प्रकारो व्यपदिश्यतेऽहोरात्रः स वै शाश्वतिकोऽस्त्यनन्तः ।
यैषास्त्यहोरात्रपरम्परा तां वदामि विश्वं परमेश्वरं वा ॥ २ ॥

8. Agni gives life in this Viśva. Amṛta destroys Mṛtyu. Amṛta and Mṛtyu act together and result in the formation of various things. These are the three processes which produce the various things.

9. What is defined by itself, what is ephemeral what is duhkha, what is śūnya constitutes Mṛtyu. On the other hand, what is full, permanent and gives joy is Amṛta. Bala is its lakṣana.

10. Śānti, Sukha are the characteristics of Amṛta which is Rasa. Decay, duhkha and bala constitute Mṛtyu. Amṛta and Mṛtyu go together and they together produce the various things in this Viśva.

11. Rasa is Amṛta and Bala is Mṛtyu. When Rasa is predominant in creation process, it gives rise to Amṛta substances when bala is predominant, then it gives rise Mṛtyu substances. Mṛtyu is ineffective when Amṛta is predominant.

The Satapatha Brāhmana says,

"Mṛtyu lies in midst of Amṛta. Amṛta lies in the midst of Mṛtyu. Mṛtyu resides in the sun and the Ātmā of Mṛtyu is in the sun."

VIII. Ahorātravāda

The holy day is the day when the Vedas came into existence and the creation process commenced. For Brahman the day is of the duration of thousand yugas. In the same way, night for him is again of the same duration (thousand yugas).

भावं विदुर्ज्योतिरहस्तदीक्षेऽभावस्तमोरात्रिरिहास्ति नित्या ।
सैषा महारात्रिरिति प्रसिद्धा व्यावर्ततेऽहन्यपि सा न रात्रिः ॥ ३ ॥
यः सृष्टिकालः स हि सूर्ययोगाज्ज्योतिस्ततोऽहः स हि कल्पमात्रः ।
रात्रिस्तमः सृष्ट्यवसानकालः सा कालरात्रिर्न हि तत्र सूर्यः ॥ ४ ॥
अग्निः स्वयंज्योतिरहस्ततस्तत् सोमः स्वतो भाति न तेन रात्रिः ।
सोमोऽग्निना मुह्यति मोहरात्रिस्ततोऽग्निसोमाविह सृष्टिहेतुः ॥ ५ ॥
पिण्डः स्वयंज्योतिरयं रविर्द्यौरहस्तदेषा पृथिवी तु रात्रिः ।
ज्योतिर्गतिप्रत्यवरोधकत्वात् सा दारुणा निष्ठुरताधिकत्वात् ॥ ६ ॥
त्र्यहेण तु द्यौ स्त्र्यहतश्च पृथ्वी विश्रामरात्रिः सुखरात्रिरेषा ।
ज्योतिश्च गौरायुरिति त्र्यहं द्यौर्वाग्गौरथ द्यौस्त्र्यहमस्ति पृथ्वी ॥ ७ ॥
यत्रापवर्गः सुखरात्रिरन्या सा ज्ञानजन्या परमं सुखं तत् ।
अज्ञानजन्यं तु भवत्यहस्तद् यत्रोदितः संसृतिचक्रबन्धः ॥ ८ ॥
सूर्यादितो ज्योतिरुदेत्यहस्तत् तज्ज्योतिषां विप्रलयस्तु रात्रिः ।
अहश्च शुल्कोऽथ च कृष्णवर्णो रात्रिर्हि सा साऽपि च भूतरात्रिः ॥ ९ ॥
स्तोमा अहस्तोमविभक्तिरेवं यज्ञस्य रात्रिः शिवरात्रिरेषा ।
स्तोमेषु देवाः प्रतिरात्रिभक्ता भूतानि रात्र्या अभवन्निमानि ॥ १० ॥

1-2. Ahorātra (day-night pair) can be conceived in seven ways. They are, 1. existence and non-existence. 2. creation and destruction 3. heaven and earth. 4. Agni and Soma 5. Unknown and Known 6. light and darkness and 7. white and black.

The above kinds of Ahorātra apply to Viśva and Parameśvara.

3. Ojha then gives the meaning of Bhāva and Abhāva. Bhāva means the presence of Jyoti. Abhāva is the darkness which is always there when Jyoti is not there. Maharātri is that darkness which occurs even during the day is not the same darkness which we have described above.

4. When Sṛṣṭi takes places, then the light we get from the created Sūrya marks the commencement of day which has the duration of Kalpa. When Sṛṣṭi meets with its end then the darkness that comes into existence is the Kāla Ratrī. At that time there is no Sūrya.

5. Agni is self-luminous. Ahas is caused by that. Soma is not luminous. It therefore causes night. When Soma gets infatuated with Agni then there is Moharātri. Soma and Agni cause creation.

6. The Sun above is a self-luminous body. It constitutes Ahas and Pṛthivī is Rātrī. When sunlight is scattered by solid earth then it becomes oppressive.

7. The heaven has three Ahas viz. Jyoti, Gau and Ayus. Similarly Pṛthivī has also three Ahas viz. Vāk, Gau, Dyau. As a result of both we have Viśrāmarātrī and Sukharātrī.

8. That Ahas which gives Mokṣa is Sukharātrī. That Ahas which gives Jñāna gives supreme sukha. But Ahas which causes samsāra cycle, results in ajñāna (avidyā).

9. Sūrya causes jyotis and Ahas comes into existence. When the Jyotis ceases to exist, Rātrī comes Ahas is white. Rātrī is Kṛṣṇa. It is bhūtarātrī.

10. Stomas constitute the Ahas. Their dissection constitute Rātri pertaining to Yajña. This Rātri is auspicious.

रात्रिः पुरस्ताद् तदहश्च पश्चादहःपरस्तात् स्वयमेव रात्रिः ।
विकारतोऽहः प्रकृतिस्तु रात्रिः सैषा गतिः सा प्रभवः प्रतिष्ठा ॥ ११ ॥

९-दैववादः ।

स्नेहोऽस्ति तेजोऽस्ति तयोः प्रभेदतः सर्वं द्विधा स्नेहवशात्तु युज्यते ।
तेजोवशात्तच्च मिथो वियुज्यते ताभ्यां च सृष्टिप्रतिसृष्टयो जगत् ॥ १ ॥
स्नेहोऽस्ति सोमस्य गुणोऽथ तेजोऽस्त्यग्नेरिमौ शाश्वतिकौ हि देवौ ।
ताभ्यामिदं सर्वमुदेत्यतोऽग्नीषोमीयमेतज्जगदित्यवेयात् ॥ २ ॥
अग्निस्त्रिधा सोम इह द्विधेति स्युः पञ्च देवा बहुधा विभिन्नाः ।
सूर्योऽग्निपिण्डोऽस्ति च सोमपिण्डश्चन्द्रोऽखिलं जायत एतदाभ्याम् ॥ ३ ॥
यदस्ति किञ्चित् सकलं हि दैवाधीनं सदाकस्मिकमेव मन्ये ।
भवन्ति जीवन्ति तथा म्रियन्ते दैवादिति प्राग् बृहदुक्थ ऊचे ॥ ४ ॥
"विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वा अद्या ममार स ह्यः समान" ॥ (ऋ.वे. १०/५५/५)
संपद्यते रूपमसुष्ठु सुष्ठु वा जीवन्ति दुःखेन सुखेन वा क्वचित् ।
दीर्घायुरल्पायुरमुष्य वा भवेत् सर्वं भवत्यत्र हि दैवयोगतः ॥ ५ ॥
दैवं सर्वं बहवो हि देवाः सूर्यांशुचन्द्रांशुमयाः समेताः ।
त एव सर्वे सह वायवः स्युस्ता एव चापश्च मृदोऽग्नयश्च ॥ ६ ॥

In the Stomas, Devas are the bhaktas (organs) of each Rātri. The Bhūtas came into being from the Rātri.

11. Rātrī and Ahas go on following each other. It is day that is a modification. But Rātrī is the base which is Prakṛti. Rātrī forms the end, it is the origin and it is the support.

IX. Daivavāda

1. All things here fall under two types viz. Sneha sticky type and Agni type. These two unite in various proportions because of the stickiness property of Sneha type. They get separated by the disruptive tendency of the Agni type. Sṛṣṭi and Pralaya takes places on account of these two phenomena.

2. Soma belongs to sticky type category. Agni belongs to tejas (heat) type. These two which exist all the time, take part in the creation process and hence the saying 'अग्नीषोमात्मकं जगत्'.

3. Agni is triad of Devas and Soma is a pair of Devas and thus we have five Devas who have different functions. Sūrya is Agni pinda. Candra is Soma pinda. These two produce everything.

4. Whatever is here is all exhibition of divine powers which have by chance operated and produced all these. Brhaduktha said that everything is to be attributed to divine powers. They come into existence they live and they die and all these are controlled by divine powers.

Ojha quotes the ṛk which says, it is God's will that people die and come into existence again.

5. It is because of God's will people have impressive or unimpressive personality. It is God's will again that people are agrieved or live happily, have short span of life or long span of life.

6. Devas who are of the form of sun's rays and moon's rays constitute all the forces of Nature. Sun, moon, wind, water, earth and Agni are all Devas.

विलक्षणाः सन्ति तु दैवशक्तयस्तासां मिथोयोगवशादनेकधा ।
ये ये विकाराः प्रभवन्ति यत्र वा तदेव पश्यन्ति जगद्विजृम्भितम् ॥ ७ ॥

१०-संशयवादः ।

कुतः कदा कुत्र कथं कियन्मितं कीदृग्विधं विश्वमिदं बभूव ह ।
क्वासीदिहागात् कुत एतदीदृशं रूपं यदेतत् परितोऽनुलक्ष्यते ॥ १ ॥
प्रश्ना इमेऽनेकविधा पुरायुगाद् दैवात् सहस्रावधिवर्षपूगतः ।
आरभ्य नाद्यापि निवृत्तिमागता जिज्ञास्यतेऽद्यापि तथैव सर्वतः ॥ २ ॥
प्रश्नेषु तेषु प्रचुरं पुरायुगे विचिन्तयन्तः कतिचिन्मनीषिणः ।
विभिन्नकालान्तरिताः पुरातना व्याचक्षताऽनेकविधा विचारणाः ॥ ३ ॥
"न तं विदाथ य इमा जजान अन्यद् युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति" ॥ (ऋ.१०/८२/७)
सदाहुरेके, त्वसदाहुरेके, रजो विदुर्व्योम विदुस्तथान्यत् ।
अम्भस्तथैवावरणं च मृत्युं प्रोचेऽमृतं केचिदहश्च रात्रिम् ॥ ४ ॥
दैवं च केचिज्जगतः प्रसृष्टौ मूलं विदुः किन्तु मतानि तेषाम् ।
परस्परव्याहतभाषितानि नाद्यापि सन्तोषकराणि सन्ति ॥ ५ ॥
नाऽद्यापि निश्चित्य वदन्ति केचित् तदित्थमेवेति जगत्स्वरूपम् ।
संभावनामात्रकृतं तदेषामुक्तं ततः संशयितं समस्तम् ॥ ६ ॥
अथापि वा सन्त्वखिलानि सत्यान्येतानि तत्रापि पुनर्वदामः ।
नवं नवं यज्जगतोऽस्य रूपं कुतस्तदायाति पुनः क्व याति ॥ ७ ॥

7. The Jagat comes into existence because of various kinds of divine powers which interact and produce the various things which we see in this Jagat.

X. Samśayavāda

1-2. How did this Viśva come into existence? When did it happen? What is its form? These questions are always being asked from very early times. But we have not so far got the correct answer. It is unlikely that everything about this Viśva will ever be known.

3. Such questions were prevalent in the previous yuga and many views have been expressed by various people.

Ojha quotes a ṛk in this connection which says, 'the origin of the Jagat will always remain a mystery'.

4. Some people say Sat is the root cause of this Jagat others say it is Rajas, Some say it is Vyoma. Some say it is waters. Some others Āvarana, some others Amṛta Mṛtyu and others Ahorātra.

5. Some people say it is Daiva. But none of these is convincing.

6. Nobody is certain about what he says. Everything they say is a possibility and therefore is full of doubts.

7-8. Even assuming that what all they say is Satya, the fact is that Jagat goes on changing and the reasons for this nobody is able to understand and therefore they are subject to rejection.

अद्यापि संदिग्धमिदं न केनाप्यस्मिन् यथावद्विहितो विचारः ।
न शक्यते ज्ञातुमिदं यथावद्वस्तुस्वरूपं तदुपेक्ष्यते तत् ॥ ८ ॥
"आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः श्रृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्" ॥ (भ.गी.२.२९)

११-सिद्धान्तवादः ।

इत्थं दशेहोपनिषत्प्रभेदा ये दर्शितास्ते तु युगे द्वितीये ।
प्राग् ब्रह्मणो जन्मत एव साध्यैरध्यूहिता देवयुगेऽपि सिद्धाः ॥ १ ॥
एतानि सर्वाणि मतानि लोके चिरात्प्रवृत्तान्युपबृंहितानि ।
नैतानि सत्यादपयन्ति किन्तु सृष्टिक्रमेऽर्वाग् विषयाणि तानि ॥ २ ॥
या त्वादिसृष्टिः पृथगस्ति ताभ्यस्तां चोपदेष्टुं विमतानि तानि ।
अपोह्य तत्त्वं भगवानुवाच प्राग् विश्वकर्मा परमेष्ठिसंज्ञः ॥ ३ ॥
दश प्रधानानि मतानि तेषामवान्तरेऽनेकमतप्रभेदाः ।
भवन्ति सर्वाणि यथावदेतान्यालोच्य निर्धारितमर्थमाह ॥ ४ ॥

विश्वकर्मोवाच-

"किं स्विद्वनं क उ स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद् यदध्यतिष्ठद्भुवनानि धारयन् ॥
ब्रह्म वनं ब्रह्म स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा विब्रवीमि वः ब्रह्माध्यतिष्ठद् भुवनानि धारयन् ॥" (तैत्तिरीय ब्रा.२/८/९)

Gītā says that everybody wonders about the peculiar characteristics of this Jagat and nobody is able to explain them.

XI. Siddhāntavāda

1. Thus there were ten different schools of though in the Devayuga propounded by Sādhyas before Brahma was born.

2. These schools were expanded and propagated among the people. These were all realistic theories and dealt with the early conditions in the creation of the Jagat.

3-4. However these theories did not deal with the conditions when creative processes were yet to commence. Therefore Viśvakarma Parameṣthi examined all the ten theories and ramifications and gave a decision on the same.

His decision was the starting point of Siddhāntavāda which Ojha deals with in detail.

Viśvakarmā questioned,

'What sort of forest was it? In the forest what was that tree that was cut and the earth heaven pair was brought into existence? Let the wise ask themselves the above questions and say how the creator having created the worlds is supporting them himself and is also presiding over them.

He himself gave the reply and said,

Brahman is the forest. He was the tree cutting which the earth heaven pair was brought into existence

परमेष्ठ्युवाच-

“नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमापरो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥ १ ॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥ २ ॥
तम आसीत् तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिना जायतैकम् ॥ ३ ॥
कामस्तदग्रे समवर्तताऽधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन् महिमान आसन्त्स्वधा अवस्तात् प्रयतिः परस्तात् ॥ ५ ॥
को अद्धा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग् देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ ६ ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥”* (ऋ.वे.१०/१२९)

मन्त्रतात्पर्यार्थसंक्षेपः ।

इत्थं युदुक्तं परमेष्ठिनाऽऽदौ तद् ब्रह्म तत्त्वं तत आदिसृष्टिः ।
तद्विस्तृतार्थं परतः प्रवक्ष्ये तात्पर्यमात्रं तु वदामि किञ्चित् ॥ १ ॥
नाऽसुर्न चाव्यक्तमणुर्न वा नो द्यावापृथिव्यौ न वियन्न वापरः ।
किं क्वाऽऽवरीवर्ति च कस्य चर्मण्यम्भः किमासीद् गहनं गभीरम् ॥ २ ॥

* सदसद्भावौ, रजः, व्योम, अम्भः, अमृतमृत्यू, अहोरात्रे, इत्येतानि देवानां षड् दर्शनानि । तानि प्रत्याख्याय निर्वक्ति एकं तत् स्वधयोपादानेनारम्भकेणान्नेन निःश्वासोच्छ्वासरहितमजीवत् । ततः परमन्यत् किमपि नासीत् किं तदेकमासीत्? तत्राह तमः किञ्चिदासीत् । तेन च तमसा निगूढमलक्षणं सलिलं सर्वमिदमासीत् । सलिलं रसः । तत्र तमो बलम् । तुच्छेन तमसा बलेन पिहितं यदाभु सलिलमासीत् । तस्य महिम्ना प्रभावेण तमसस्तपसः किञ्चिदेकं तत्त्वमुदभूत् । तत् तत्त्वं कामो नाम । मनसो रसस्य ज्ञानमयस्य प्रथमं रेतः स कामः । सतो रसस्याऽसति तुच्छे बले बन्धनं कवयोऽपश्यन् । रसबलयोर्बन्धनात्मकोऽयं कामः । रसबलसंयोगजा एषा मूर्तिरात्मा नाम काममयी सर्वतो, रश्मिसारिणी सूर्यवत् । तत्र रेतोधाश्च, महिमानश्च, स्वधा च, प्रयतिश्च ।

O wisemen having though over (your questions), I declare Brahman supports all these worlds (which he created) and presides over them.

Ojha then quotes Nāsadīya Sūkta in which Parameṣṭhī Brahma gives his decision after examining allt he ten vādas propounded by various stages.

Ojha says in the foot note that actually the six Darśanas of Devas were Sadasadbhāva, Rajas, Vyoma, Ambhah, Amṛtamṛtyu and Ahorātra and these were rejected by Parameṣṭhī Brahmā and then he explains how according to him the Jagat was created. (R.V.10.129)

In the verses that follow Ojha beautifully explains the Nāsadīyasūkta.

1-6. What Parameṣṭhī said constitutes Brahmatatva from which the creation process originated. Neither

नाग्निर्न सोमो न दिवा न रात्रिर्न त्वेव देवा अभवंस्तदानीम् ।
जगत्स्वरूपाणि हि तानि पूर्वं कथं भवेयुर्जगतः प्रसृष्टचै ॥ ३ ॥
य उक्थशासो विवदन्ति केचिद् तद् दृष्टयस्तेजसि चाप्सु चान्ने ।
निष्ठां गताः किन्तु जगन्ति तानि कर्माणि नोक्थानि तदुक्थमात्मा ॥ ४ ॥
ज्ञानक्रियार्थैस्त्रिविधा हि भावास्तेजोऽन्नमापश्च भवन्ति तेऽर्थाः ।
इच्छा तपः श्रान्तिरिति क्रियाः स्युर्ज्ञानं च सत्ता च सुखं रसाःस्युः ॥ ५ ॥
अर्थाः क्रियातः प्रभवन्ति सर्वे क्रियास्तु सर्वा रसतो भवन्ति ।
तदात्मनोऽवाञ्च इमे क्रियार्थाः सोऽग्रे रसो ज्ञानमयो बलाढ्यः ॥ ६ ॥
"तिरश्चीनो विततो रश्मिरेषामधःस्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन् महिमान आसन्त्स्वधा अवस्तात् प्रयतिः परस्तात् ॥"
रेतोधनाम्रा महदादयः स्युर्ये योनयो गर्भधरा हि सृष्टचै ।
क्षराक्षराद्या महिमान उक्ता, अन्नं स्वधा वाक्प्रयतिर्मनः स्यात् ॥ ७ ॥
आनीदवातं स्वधया तदेकं वातो हि भूतं न तदा तदासीत् ।
प्राणेन वाचा मनसा यदेकं तदव्ययं प्राणिति तत्र वाचा ॥ ८ ॥
कामस्तदग्रे समवर्ततास्मिन् रेतो यदासीन्मनसोऽस्य पूर्वम् ।
कामोऽशनायाऽक्षरमस्य योनिस्तत्रैष गर्भं निदधाति सृष्टचै ॥ ९ ॥
मनस्तु सत्स्यान्महदप्यसत् स्यात् कथं स कामो मनसा धृतोऽभूत् ।
इत्थं न शङ्क्यं कवयः स्वबुद्ध्याऽपश्यन्नसत्येव सतो निबन्धम् ॥ १० ॥

Prāṇa, nor Avyakta, nor primordeal dust (aṇu), nor earth-heaven pair, nor Ākāśa (vyoma), nor waters, nor āvaraṇa, nor Agni, nor Soma, nor day, nor night, nor Devas were there at that time. These are all characteristics of created Jagat and therefore the question of their being present before sṛṣṭi takes place does not arise. The Yājñikas have been directing their attention on Agni, waters and soma as possible primordeal causes for the creation of Jagat. But these cannot form the root cause. Actually the root cause is Ātmā. Jñāna, Kriya and Artha are the requisites for creation but Agni, Soma and Āpah constitute only Arthas (matter). The Kriyas which are required for creation are Icchā (desire) Tapas and Śrama (phyical exertion). Jñāna, Sattā and Ānanda are the characteristics of Rasa. Arthas result from Karma and all Karmas originate from Rasa. Jñāna, bala and kriya originate from Ātmā which constitutes the Rasa part of Agni.

7. Explaining the mantra रेतोधा......................प्रयतिः परस्तात्

Ojha says, it is Mahadakṣara that forms the yoni for receiving retas. Kṣara, Akṣara etc., are called Mahimānah here and Anna and Svadhā represent Vāk (matter) Prayati means Bhoktā and it is Manas here.

8-11. When the mantra says आनीदवातं स्वधया तदेकं, it means that single entity which is the root cause of this Jagat was breathing with creative power and the question of presence of wind which constitutes bhūta does not arise. It is Avyaya which has Prāṇa, Manas and Vāk all concentrated in it was breathing with Vāk. Kāma (desire) appeared first and the retas that appeared here belonged to Manas in the beginning. Kāma is a sort of hunger and the yoni for it is Akṣara (Mahadakṣara) and there garbha is deposited for creation. Manas is Sat and Mahat is Asat and how was Kāma contained in Manas? This may give rise to doubts in the minds of wise men. But they later came to the conclusion Sat is always bound to Asat. Avyakta is nothing but Akṣara which is called Ābhu in the sūkta. It is tuccha (bala) that hides everything in darkness. Brahman

अव्यक्तमाभ्वक्षरमेतदासीत् तुच्छेन सर्वं तमसा निगूढम् ।
ब्रह्माऽऽवृतं तेन तु कर्मणा यत् तपोमहिम्ना तदजायतेदम् ।। ११ ।।
रूपाणि कर्माणि च तत्र सृष्टावपूर्वमायान्ति ततोऽस्ति माया ।
को वेद वाऽद्धा क इहाऽन्ववोचत् कुतोन्विहायान्ति कुतो विसृष्टिः ।। १२ ।।
त्वष्टा स इन्द्रः स च विश्वकर्मा रूपाणि देवा जनयन्त्यमूनि ।
इत्याहुरर्वाग्विषयं न चाग्रेऽर्वाचीनदेवाः स्युरिमे समर्थाः ।। १३ ।।
प्रकाशतः पूर्वमिमानि रूपाण्यासन् क्वचिद्वा क्वचिदेव नासन् ।
एतस्य सत्त्वं तु स एव स्रष्टा शारीरको वेद न वेद वाऽऽत्मा ।। १४ ।।
मायातिरिक्तं तु यदाभु तुच्छं तच्छक्यते बोधयितुं कथंचित् ।
तद् ब्रह्म कर्म्माऽथ रसो बलं वा तयोश्च संबंधवशेन सृष्टिः ।। १५ ।।
तद् ब्रह्मणो ये महिमान उक्ता रेतोधसंज्ञाः, प्रयतिः स्वधा च ।
यथा स आत्माऽप्ययथा विसृष्टिः समस्य च व्यस्य च तत् प्रवक्ष्ये ।। १६ ।।

आत्मशरीरयोः परिचयः ।

ब्रह्म द्विधा दृश्यत आभु चाभ्वं, यन्निर्विशेषं प्रथमं तदाभु ।
अवाङ्मनोगोचरमस्ति तस्मादज्ञेयताऽनिर्वचनीयताऽस्य ।। १ ।।
यद् दृश्यते कर्म्म च रूपनामेत्यभ्वं तदुक्तं तदिह प्रवच्मि ।
विश्वं तदभ्वं, तदिह द्विधोक्तं व्यष्टिः समष्टिर्दहरोत्तरौ वा ।। २ ।।

is enveloped by balas and this Jagat came into existence as a result of Karma which was created by Brahman by its own Tapas. The Rūpas, and Karmas which then come into existence is the result of Māyābala working on Brahman.

12-13. The actual processes which take place in the creation of various things are really inscrutable. Tvaṣta who is Indra and Viśvakarma produces all these various forms and therefore these processes are beyond our comprehension and the present day scholars will not be able to understand them. Even the creator himself may not know which forms he created and which cannot be created. In other words, even the Sraṣtā who is Ātmā residing in the highest heavens may not know the details of the creation processes.

14-16. However, some understanding of Ābhu which is unaffected by Māya is possible. Sṛṣṭi takes place when Karma appears on Brahman or Rasabala interactions take place. We can also understand something about what has been mentioned as Mahimānah in the sūkta and are described as retodhāh. We can also understand what Prayati and Svadha are and how Ātmā creates all these various things. Ojha says he will explain them both individually and collectively.

Ojha then deals with Siddhāntavāda in a very condensed manner. His detailed treatment of Siddhāntavāda will also be presented by us immediately after this.

Definition of Ātmā and Śarīra

1-2. Brahman has two forms viz. Ābhu and Abhva. What is Nirveśesa (devoid of all lakṣanas) is called Ābhu. It is beyond our comprehension and therefore cannot be described.

Rūpa, Nāma and Karma constitute Abhva. This Viśva belongs to Abhva category and is of two kinds viz. Dahara (confined) and Uttara (extensive).

भूमोत्तरः स्याद्दहरोऽणिमान्तः पुनः पुनस्तौ मितिरस्ति यावत् ।
असीमभूमान्तमसीमरूपाणि सान्तमेकं प्रवदामि विश्वम् ॥ ३ ॥
तमुत्तरं वा दहरं तथा वा द्विधा विभक्तं तदिहानुवीक्षे ।
तन्त्रं वहिस्तत्परिचालकं तु क्रान्त्वा तदन्तः प्रथितं तु सूक्ष्मम् ॥ ४ ॥
तन्त्रं शरीरं परिचालकं चास्यात्मानमाहुः स शरीरधर्ता ।
शारीरकः प्रोच्यत एष एवायः किट्टवत् कल्पयते शरीरम् ॥ ५ ॥
तस्माच्छरीरं न तदात्मनः स्यात् पृथक् ततः प्रोच्यत एष आत्मा ।
एकैक आत्मा दहरस्तमन्यो व्याप्नोति तं चान्य इति क्रमोऽस्ति ॥ ६ ॥

आत्मविचारः ।

आत्मा द्विधा तावदखण्ड एकः शारीरकोऽन्यः प्रथमात्र सृष्टिः ।
शारीरकात् सृष्टिरभूत्तदुक्थं तस्मात्परं किंचन नान्यदासीत् ॥ ७ ॥
अखण्डशारीरकयोर्न भेदः शारीरकान्नान्यदिहाग्र आसीत् ।
तस्मिन् शरीरोपहितस्त्वखण्डः शरीरवैशिष्टचकृतस्तु सोऽन्यः ॥ ८ ॥

शरीरविचारः ।

शरीरमप्येतदिह द्विधा स्यादलौकिकं किञ्च तदभौतिकं च
यल्लौकिकं भौतिकमन्यदस्मात् संसारिभोगायतनं च तत् स्यात् ॥ ९ ॥
जीवस्य संसारिशरीरयोगस्तेनैष भुङ्क्ते प्रियमप्रियं च ।
अलौकिकं यत्तु शरीरमाद्यं न तेन संसारगतिर्न भोगः ॥ १० ॥

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3. Uttara is also called Bhūma. Dahara by continued dissection can reach atomic size.

4-6. The Viśva can be described as one which is limitess infinitely big and having limited forms. We see it here divided into parts which may be called Uttara and Dahara. It has an outer outfit and inside that it has a subtle form. The outer outfit is called Śarīra and the subtle thing inside is called Ātmā. We can say Śarīra is the outfit of Ātmā. Śārīraka is the Ātmā and the Śarīra builds on it just like rust builds on iron. Therefore Ātmā is different from Śarīra. Therefore there is an Ātmā which is Dahara and another one surrounds it.

Ātmā Vicāra

7-8. Ātmā is of two forms. One is extensive. The other one is Śārīraka residing inside a śarīra. The first one is unconnected with sṛṣṭi. From the second creation took place. It is the root cause for all creations. Beyond that there is nothing else.

There is no difference between Akhanda Ātmā and Śārīrakātmā. There was no other Ātmā here after that. It is the same Akhandātmā on which a śarīra has been imposed and it has now the qualification of having a śarīra.

Śarīravicāra

9-10. Śarīra also is of two kinds. One is alaukika that is, does not belong to this loka. It is also abhautika, that is, devoid of bhūtas (the five elements). The other one is laukika and bhautika. It is meant as a support base of enjoyment of worldly pleasures (bhoga).

शारीरिकविचारः ।

स्वाभाविकं यस्य शरीरमुक्तं सर्वज्ञ आत्मा स हि सर्वशाक्तिः ।
नित्यास्त्रयोऽत्रात्मगुणाः स एतैरग्रे च संप्रत्यपि सर्वतोऽस्ति ॥ ११ ॥
एकैकमात्मानमिह त्रिभागं पश्यामि वाक्प्राणमनःप्रभेदात् ।
वागन्नमर्थश्च बलं क्रिया च प्राणो मनो ज्ञानमुदेति विद्या ॥ १२ ॥

वेदयज्ञलोकानामात्मोपकरणम् ।

प्राणश्च वाक् चानुयुजौ मनश्चेत् संचारयेते तदु वेदरूपम् ।
ऋक्सामयोरस्ति यजुर्निविष्टं सामेदमध्यूढमृचि प्रविद्यात् ॥ १३ ॥
चेद्वर्तनी वाक् च मनश्च युक्ते प्राणं तु संचारयतः स यज्ञः ।
प्राणोन्नमूर्क् च त्रितयं त्रिषु स्याद् गृहीतमन्योन्यसमुद्भवाय ॥ १४ ॥
उक्थोत्थितोऽश्नात्यशितीरिहार्को मृत्युर्यदंर्चश्चरतीह सोऽर्कः ।
प्राणो मनश्चेद् सुयुजौ तु वाचं संचारयेते स च लोक एषः ॥ १५ ॥

आत्मनः सच्चिदानन्दत्वम् ।

अथैष वाक् प्राणमनोमयोऽर्थोऽस्त्यात्मांशभूतो न तु पूर्ण आत्मा ।
सत्ताचिदानन्दमयः स आत्मा, सत्ता स वाक्प्राणमनोमयोऽर्थः ॥ १६ ॥
चिदत्र विज्ञानमिदं मनस्तः पृथक् तदस्ति ध्रुवमेकरूपम् ।
यदन्यदन्यत् क्रमते मनस्तज्ज्ञानेऽस्ति संकल्पविकल्परूपम् ॥ १७ ॥

Jīvā has bhoga śarīra which enables him to enjoy the pleasures and undergo the sufferings. The first one which is alaukika śarīra, does not lead one to samsāra gati or worldly enjoyment.

Śārīrakavicāra

11-12. To take on a śarīra is natural for Ātmā. He is all knowing and all powerful. Ātmāgunas are three and they always remain with Ātmā. With these he is all the time all pervasive.

Each Ātmā has three parts viz. Vāk, Prāṇa and Manas. Vāk is matter and Anna. Prāṇa is bala and kriyā. Manas is the source which gives rise to Jñāna and Vidyā.

Veda, Yajña and Loka thrive because of Ātmā

13-15. If Prāṇa and Vāk together cause the functioning of Manas that constitutes Veda's true form. Ṛk and Sāma enter Yajus and Sāma rides on Ṛk. Ṛk is Vāk predominant, Yajus is Prāṇa predominent and Sāma is manas predominant. If Vāk and Manas together cause the functioning of Prāṇa, then Yajña comes into existence. Prāṇa, Anna and Ūrk (essence of food) are consumed by each one of them in order and as a result they thrive by feeding each other (अन्नोर्क्प्राणानामन्योन्यपरिग्रहो यज्ञः). The same thing is explained by Ojha in the next line in terms of Uktha, Arka and Aśiti. If Prāṇa and Manas together cause the functioning of Vāk, then loka comes into existence.

Saccidānandatva of Ātmā

16-23. Vāk, Prāṇa and Manas are the components of Ātmā. But they do not make the Ātmā pūrṇa. Ātmā is Sat, Cid, Anandamaya. Sattā is caused by matter which is of Vāk, Prāṇa and Manas form. Cid and

य एष आनन्द इहोदितः स द्विधा रसोऽन्योऽस्ति बलं तथाऽन्यत् ।
भूमा समृद्ध्यास्ति बलात्मकोऽसौ रसात्मकः शान्तिघनः स भिन्नः ॥ १८ ॥
बलात्मकानन्दपुरोगमा ये ज्ञानं मनः प्राण उताऽन्नमेते ।
पञ्चाऽपि कोशा अथ तत्प्रविष्टो रसः स आत्मा स उपासनीयः ॥ १९ ॥
रसाद् बलाढ्यादिदमत्र सिद्धं विज्ञानमन्यश्च सतः स्वभावः ।
य एष वाक्प्राणमनोमयोऽर्थो न पञ्चकादन्यदिहास्ति किंचित् ॥ २० ॥
बहिर्बहिः स्यात्क्रमशः शरीरं तदन्तरन्तः क्रमशोऽन्य आत्मा ।
पञ्चापि कोशा इह यच्छरीरं सोऽखण्ड आत्मा परमो रसः सः ॥ २१ ॥
अधः स्विदासीदुपरि स्विदासीदसीमनिःसङ्गरसोऽयमात्मा ।
तमाश्रिता अव्यय पञ्चकोशा तदाश्रिता अक्षरधातवस्स्युः ॥ २२ ॥
ब्रह्मेन्द्रविष्णू अथ चाग्निसोमौ पञ्चाक्षरास्तत्र तमेतमग्निम् ।
क्षरोऽग्निरन्यो वृणुतेऽथ तस्मिन् प्रवर्तते यज्ञ इति स्म सृष्टिः ॥ २३ ॥

उपसंहारः ।

इत्थं न्यदर्श्यन्त मतानि कानिचित् सिद्धान्तमात्रेण न तूपपत्तयः ।
प्रदर्शिता विस्तरतः पृथक् पृथक् प्रपञ्चयिष्यामि मतानि तान्यतः ॥ १ ॥
दैवं रजोऽम्भो वियदावृतिश्चाहोरात्रवादोऽमृतमृत्युवादः ।
सदप्यसत् संशयभङ्ग एते विज्ञानवादा नव दैवयुग्याः ॥ २ ॥

Vijñāna have one form only and it is separate from Manas. Manas is the seat of changing thoughts. Ananda has its seat in Manas. It has two facets, viz. Rasa and bala. Samṛddhānanda is of bala form and is different from Śāntānanda which is of Rasa form. The Kośas are five in number. The outer one is Annamayakośa. Then we have have Prāṇamayakośa, then we have Manomayakośa. Then we have Jñānamayakośa, then balātmaka Ānandamayakośa and inside all these we have the Rasamaya Ātmā. It is this Ātmā we have to worship.

The Rasa enriched with balas and vijñāna are the accompaniments of Sat which is represented by Artha and which is of Vāk, Prāṇa and Manas form. Other than these five components (viz. Vāk, Prāṇa, Manas, Vijñāna and balātmaka Ananda, Ātmā, which is Rasa has nothing else.

When we move out and out we reach śarīra, when we move in and in, we reach Ātmā.

Śarīra constitutes these five Kośas. Inside these resides the Akhanda Ātmā which is Rasa.

This Ātmā which is limitless unattached Rasa spread upwards and downwards. The five Kośas and the Akṣaradhātus have their support on it. Brahma, Indra, Viṣṇu, Agni and Soma are five Akṣaras and Agni Akṣara is sought by another Kṣara Agni and in that Yajña flourishes. This results in creation.

Closing remarks

1-5. Here some matas (schools of thought) have been presented in their skeleton concept form. Ojha says he will explain them in detail later. The Vādas which were prevalent in Devayuga namely, Daivavāda, Rajovāda, Ambhovāda, Vyomavāda, Āvaraṇavāda, Ahorātravāda, Amṛtamṛtyuvāda, Sadasadvāda and Samśayavāda were Vijñānavādas. These Vādas are not mutually opposing types. There is one Vāda which represents a combination of all these Vādas. Ojha says he will explain it later. The second sūkta of tenth

वादैरमीभिर्नवभिः प्रतीताः सर्वेऽपि तेऽर्था न पृथग्विरुद्धाः ।
सर्वैरमीभिर्मिलितैरिहैको वादोस्ति तं चोत्तरतः प्रवक्ष्ये ॥ ३ ॥
ब्रह्मैव देवास्तु वितत्य देहे सर्वं यथा चालयतीह तन्त्रम् ।
तदुक्तमाथर्वणसंहितायां सूक्ते द्वितीये दशमे तु काण्डे ॥ ४ ॥
अचिन्त्य भावेष्वपि तेषु यावन्मनुष्यधीः क्षाम्यति तावदूह्यम् ।
स्वयं तदायाति मनुष्यबुद्धौ न शक्यते ज्ञानमुपेक्षितुं तत् ॥ ५ ॥

इति समीक्षाचक्रवर्ती पण्डित मधुसूदनओझा विद्यावाचस्पतिविरचिते दिव्यविभूतौ ब्रह्मविद्याशास्त्रे दशवादरहस्यं समाप्तम् ।

Kānda of Atharvaveda deals with this Vāda. This Sūkta says that it is Brahman who takes the form of Devas and occupies all the parts of our body and is responsible for their functioning.

Ojha concludes this work by saying that we should try to probe into secrets of Nature and try to understand them as much as possible even though at first sight they appear inscrutable. The knowledge that we gain by such probings cannot be brushed aside.



२. सिद्धान्तवादः

सिद्धान्तवादः

विषयानुक्रमणिका



श्रीः ।

ब्रह्मविज्ञानशास्त्रे

(दशवादान्तर्गतः)

सिद्धान्तवादः

(ब्रह्मवादरहस्यम्)

(परा विद्या)

मङ्गलम्

यो निर्विशेषः स परात्परो भवन् निरञ्जनः सन्नुपसृष्ट ईक्ष्यते ।
हित्वोपसर्गं स निरञ्जनो भवन् परात्परः शिष्यत एव केवलम् ॥१॥

प्रतिज्ञावाक्ये प्रस्तावना

वैदिकविचारकानन-कान्तारेऽस्मिन् प्रवेष्टुकामानाम् ।
सुखतः प्रवेशिकेयं सरला पद्या विरच्यते श्रमतः ॥२॥

वेदे चत्वारो विषयाः ।

यज्ञश्च विज्ञानमथेतिहासः स्तोत्रं तदित्थं विषया विभक्ताः ।
वेदे चतुर्धा त इमे चतुर्भिर्ग्रन्थैः पृथक्कृत्य निरूपणीयाः ॥३॥

यज्ञास्तु याज्ञे मधुसूदने स्मृताः ख्यातिष्वथो पञ्चसु वृत्तमर्पितम् ।
स्तोत्राणि वक्ष्यामि परत्र सांप्रतं तद् ब्रह्मविज्ञानमिह ब्रवीम्यहम् ॥४॥

पुंखानुपुंखविषयेक्षणतत्परोऽपि ब्रह्मावलोकनधियं न जहाति योगी ।
संगीतनृत्यगतितालवशं गताऽपि मौलिस्थकुम्भपरिरक्षणधीर्नटीव ॥

Ojha begins his work with Mangalācaraṇa which directly informs us the subject of his work viz exposition of the true nature of Parabrahman. Nirviśeṣa, Parātpāra Niranjana and Upaṣṛṣta (creation oriented) are the various states of Brahman which will be clear to us later.

In the next verse he says that his work consisting of simple verses constitutes an easy introduction to readers who want to go deep into the contents of Vedic literature.

नवीनग्रन्थावश्यकता ।

आलस्यजाड्यानतमोझरेणातिवाहितं ब्राह्मणवेदतत्त्वम् ।
मनःसमुद्रे प्रतलावगाहादन्वेषितुं तत् क्रियते प्रयत्नः ॥५॥

विशालविज्ञानमिदं पुरा युगे मनीषिदेवर्षिवरैः प्रवर्तितम् ।
शाखाप्रशाखाभिरनेकभेदवत् कात्स्न्येन विज्ञातुमलं न शक्यते ॥६॥

यथोदितं ब्राह्मणवेदशास्त्रे क्वचित् स्फुटं वा क्वचिदस्फुटं वा ।
सर्वं तमर्थं नवयुक्तियोगाद् विलक्षणं संप्रति लक्षयामि ॥७॥

यद्यप्यहं शास्त्रमनु स्वबुद्धिं संचारयन्नेव विचारयामि ।
स्वबुद्धिमन्वेव तथापि शास्त्रं क्वचिन्नयामीति प्रतीयतेऽन्यैः ॥८॥

न चैष दोषो मम कालदोषाच्छ्रुत्यर्थसिद्धान्तगतोपपत्तेः ।
लुप्ता निबन्धा इति गत्यभावान्न नः स यत्नोऽस्ति नितान्तगर्ह्यः ॥९॥

ग्रन्थास्तु लभ्यन्त इहाद्य वैदिका ये ये तथा तेषु च यान् लभामहे ।
विज्ञानबिन्दून् परितश्चितानिमान् संगृह्य तान् दर्शयितुं यतामहे ॥१०॥

वेदोक्तवादान् प्रतिपद्य तेषां समन्वयायैष कृतः प्रयत्नः ।
असाधु यत् तत्र स नः प्रमादो यत्साधु सर्वः स ऋषिप्रसादः ॥११॥

यथा तु यद् यावदिहोदितं मया निर्धारितं तत्त्वमिदं तथास्ति तत् ।
इति प्रतिज्ञा तु न मेऽस्ति केवलं विदां मतं देवयुगस्य दर्श्यते ॥१२॥

यद्यन्मतं देवयुगे यथायथं सर्वं तदत्रैव निरूपितं मया ।
इति प्रतिज्ञाऽपि न मेस्ति केवलं देवैः प्रदृष्टे पथि दृष्टिरर्प्यते ॥१३॥

ये वेदमन्त्रा अपि संहिताया नैषां न चास्याः कृतमत्र भाष्यम् ।
न तत्क्रमं चाप्यनुरुध्य किञ्चिद् व्याख्यायते कश्चन वेदभागः ॥१४॥

या तु मता परिभाषा यान् सिद्धान्तान् महर्षयोऽवधृतान् ।
आलम्ब्यैतान् मन्त्रानाम्नासिषुरत्र ते प्रदर्श्यन्ते ॥१५॥

अत्रोक्तां परिभाषां सिद्धान्तान् वा प्रदर्शितानत्र ।
ये ज्ञास्यन्ति समस्ता भास्यन्त्येषां विशिष्य मन्त्रार्थाः ॥१६॥

आलोडिता यैः श्रमतो न वैदिका ग्रन्था न यैरत्र समाहितं मनः ।
सिद्धिश्च दैव्यस्ति न येषु ते हठादर्हन्ति नोत्क्षेपयितुं कुतर्कतः ॥१७॥

Vedas deal with four diferent subjects

Yajña, Vijñāna (Visvavidyā), Itihāsa and Stotra are the four main topics dealt with in Vedas. Therefore, exposition of the contents of Vedic literature becomes easy if we sort out the literature topicwise and study them.

Most of the verses which follow in this section occur in Daśāvadarahasyam also, and they have been annotated there. These verses are easy to follow. Ojha closes this section with a beautiful verse in which he clearly explains his unique method of analysis of Vedic statements.

व्याघाततो वा पुनरुक्तितो वाऽनृतत्वतो वा न न तत्प्रमाणम् ।
प्राग् गौतमेनात्र समाहितत्वादाक्षिप्य नोत्क्षेप्यमिदं मदुक्तम् ॥१८॥

विज्ञानदृष्ट्या च परीक्षया च प्रपद्य देवैरुदिताः पुरार्थाः ।
तेषां परीक्षामधुना त्वकृत्वा सिद्धान्तमात्रेण वदामि कांश्चित् ॥१९॥

मात्सर्यमुत्सार्य विचार्य्य वर्य्या युक्तीः समस्ता अवधारयन्तु ।
क्षुण्णे तदित्थं पथि संचरन्तो मार्गं परिष्कारमिमं नयन्तु ॥२०॥

यत्र प्रदर्श्या विषयाः पुरातना यत्र प्रकारोऽभिनवः प्रदर्शने ।
यत्र प्रमाणं श्रुतयः सयुक्तयस्तद् ब्रह्मविज्ञानमिदं विमृश्यताम् ॥२१॥

इतिब्रह्मविज्ञानारम्भप्रतिज्ञा नाम प्रथमं वक्तव्यम् ॥१॥

नचिकेतसं प्रति यमोपदेशः

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद् य उ प्रेयो वृणीते ॥१॥

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरो ऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥२॥

स त्वं प्रियान् प्रियरूपांश्च कामानभिध्यायन् नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

(कठोप.)

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्तः ॥४॥

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढ़ा अन्धेनैव नीयमाना यथान्धाः ॥५॥

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमनु प्रमाणात् ॥८॥

नैषा तर्केण मतिरापनीया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥९॥

Quotations from Śruti

Ojha then quotes a passage from Kathopaniṣad to impress on us the terseness of the subject which he is going to deal with in this work. It deals with Yama's advice to Naciketas when the former was convinced that Naciketas is fit for receiving higher knowledge (Parā vidyā).

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥१०॥

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥११॥

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नचिकेतसं मन्ये ॥१३॥

इति यमनाचिकेतसीयश्रुतिः ।

जिज्ञासावतारणम् ।

यद् दृश्यते तत् किमु वा कदाऽभवत् कियत्प्रमाणं च किमस्य कारणम् ।
इत्थं बुभुत्सा स्वत एव जायते सा ब्रह्मसिद्धान्तत एति निर्णयम् ॥१॥

षड्दर्शन समालोचना ।

लोकायतमतमन्यद् वैनाशिकमतचतुष्टयं चान्यत् ।
स्याद्वादिकद्वयं यद्वैशेषिकमेकमस्ति मतम् ॥२॥

प्राधानिकं चतुर्धा शारीरकमष्टधा चेति ।
षड्दर्शनी प्रसिद्धा तद्ध्यर्वाक् कालिकं सर्वम् ॥३॥

अद्यत्वे तु न्यायं वैशेषिकसांख्ययोगमीमांसाः ।
वेदान्तं वा ब्रुवते दर्शनषट्कं तदज्ञानात् ॥४॥

वैशेषिकं च सांख्यं दर्शनमेतद्द्वयं मन्ये ।
तत्र जगत्कारणताऽणूनां प्रकृतेश्च दर्श्यते स्वैरम् ॥५॥

सांख्यं ज्ञानं योगस्तत्कर्मेत्येकमेव तच्छास्त्रम् ।
सांख्यप्रवचनसंज्ञं भेदस्त्वाचार्य्यभेदतो भ्रान्तः ॥६॥

सम्यग्दर्शनतो यत् सम्यग् ज्ञानं ततश्चरित्रं च ।
सम्यक् स्यात् तत एव ज्ञानोदयतो विमुच्यतेऽस्यात्मा ॥७॥

अत एव प्रतिदर्शनमन्ते ह्युपदिश्यते क्रियायोगः ।
आचार्य्येणैकेन हि सांख्ये त्वाचार्य्यभेदतः कथितः ॥८॥

न्यायोऽस्ति तर्कशास्त्रं तर्कन्यायः कथाशास्त्रम् ।
सन्ति पदार्थाः षोडश तत्र प्रोक्ताः कथाङ्गानि ॥९॥

In the 9th verse of this passage Yama says, "O Naciketas, my dearest one, this wisdom which originates from the Vedas leads to sound knowledge only when it is imparted by a highly qualified teacher who has identified himself with the Ātman (and therefore does not resort to argumentation),

दार्शनिकानां द्वादश विवादविषयान् क्रमादुदाहृत्य ।
वादकथाया रूपं शिक्षितमस्मिन् न दर्शनं तत्स्यात् ॥१०॥

कर्म ब्रह्मविभागाद् ब्राह्मणवेदे द्विधास्ति काण्डं यत् ।
तद्वाक्यार्थविचारन्यायो मीमांसनं नाम ॥११॥

षोडशलक्षण्या सा मीमांसा काण्डयोर्द्वयोर्विहिता ।
आचार्य्यभेदतोऽत्र द्वैविध्यं भ्रान्तमेकशास्त्रं तत् ॥१२॥

ब्रह्म च कर्म्म च विषयौ शास्त्रार्थत्वेन चिन्तितौ तत्र ।
व्यापकविश्वविचारो नायं तस्मान्न दर्शनं तत्तत् ॥१३॥

यज्ञादीति मनुष्याः स्वर्गार्थं यानि कर्माणि ।
कुर्वन्ति तत्र विधिवाक्तात्पर्य्यस्येह मीमांसा ॥१४॥

उपनिषदां वाक्यानां ब्रह्मणि तात्पर्य्यमस्ति नान्यत्र ।
इति वक्ति भिक्षुसूत्रं तत्र जगन्मूलचिन्तनं गौणम् ॥१५॥

एवमपीदं ब्रह्माद्वैतं विश्वस्य मूलमिह शास्त्रे ।
उपदिष्टमस्ति तस्माच्छारीरकदर्शनं क्रमाद् ब्रुवते ॥१६॥

वेदान्ता उपनिषदो विज्ञानं ब्रह्मणः श्रौतम् ।
स्मार्तानि दर्शनानि तु षडतः शारीरकं तेषु ॥१७॥

दशविज्ञान प्रस्तावना

लोकायतादिदर्शनषट्कं यद् दृश्यतेऽद्यत्वे ।
अर्वाचीनयुगे तद् भारतवर्षे मनीषिभिः क्लृप्तम् ॥१८॥

इह तु वयं यां ब्रूमो दशविज्ञानीं पुरातनीं सा तु ।
स्वर्गे देवैर्दृष्टा वेदग्रन्थेऽवतारिता धन्या ॥१९॥

षण्णां तु दर्शनानां यस्मिन् काले पुरोद्भवो नासीत् ।
तर्हि स्वर्गे लोके दशविज्ञानप्रचारणां श्रृण्मः ॥२०॥

तानीदानीं लोके विज्ञानानि प्रचारयितुम् ।
वेदग्रन्थसमूहादुद्धृत्यात्र प्रदर्श्यन्ते ॥२१॥

सृष्टिकारणसंबन्धे स्वर्गदेवानां दश मतानि ।

प्रतनाः साध्या देवा विप्रतिपन्नास्तु सृष्टिमूलेऽस्मिन् ।
(१) सदसद्भ्यां विदुरेके (२) ऽमृतमृत्युभ्यां परे विदुः सृष्टिम् ॥२२॥
(३) अन्येऽहोरात्राभ्या (४) मावरणा (५) दम्भसोऽथ (६) रजसोऽन्ये ।
(७) व्योम्नो (८) ऽपरतः केचिद् (९) दैवादपरेऽभिमन्वते सृष्टिम् ॥२३॥

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to one who is fully qualified to receive and benefit by it. You are one such disciple and therefore you are dearest to me.

इत्थं विप्रतिपत्त्या (१०) संशयमातन्वते त्वन्ये ।
परितोषो न परस्परविरुद्धवादेषु जायते तेषाम् ॥२४॥

अथ परमेष्ठी ब्रह्मा प्रजापतिस्तान् विरुद्धमतवादान् ।
प्रत्यालोचयमानः प्रत्याचष्टे स्म तत्तदैकान्त्यम् ॥२५॥

आदौ निरस्य तेषमेकान्तत्वं प्रपद्य च ब्रह्म ।
सृष्टेर्मूलं तस्मिन् समन्वयं मन्यतेऽमीषाम् ॥२६॥

साध्यदेवानां दशमतेष्वादिब्रह्मणो विप्रतिपत्तिवादः ।

(१) नासदासीन्नो सदासीत् तदानीं नासीद् (२) रजो नो (३) व्योमा (४) परो यत् ।
(५) किमावरीवः कुह कस्य (६) शर्म्मन्नम्भः किमासीद् गहनं गभीरम् ॥
(ऋ. स. १०।१२९।१)

न (७) मृत्युरासीदमृतं न तर्हि न (८) रात्र्या अह्न आसीत् प्रकेतः । (२ म. पूर्वार्द्ध)
(९) अर्वाग्देवा अस्य विसर्जनेना (१०) ऽथा को वेद यत आबभूव ॥ (६ म. उत्तरार्द्ध)

ब्रह्ममते सिद्धान्तवादाभ्युपगमः ।

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किंचनास ॥ (२ म. उत्त.)

तम आसीत् तमसा गूढमग्रे ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाऽजायतैकम् ॥ (३ म.)

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ॥ (४ म.)

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन् महिमान आसन् स्वधा अवस्तात् प्रयतिः परस्तात् ॥ (५ म.)

को अद्धा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः ।
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न । (६ म.)

यो अस्याध्यक्षः परमे व्योमन् सो अङ्ग वेद यदि वा न वेद ॥ (७ म.)

महर्षेर्विश्वकर्मणः सिद्धान्तवादः ।

प्राग् विश्वकर्म्मापि महामहर्षिर्द्यावापृथिव्योरनयोः प्रसृष्टौ ।
प्रश्नान् जनानामवतार्य्य बुद्ध्या प्रष्टुं समादिश्य च निर्णिनाय ॥२७॥

"किं स्विद् वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद् यदध्यतिष्ठद् भुवनानि धारयन् ॥"
(ऋक् १०।८१।४)

"ब्रह्म वनं ब्रह्म स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा विब्रवीमि वो ब्रह्माध्यतिष्ठद् भुवनानि धारयन् ॥"
(तै. ब्रा. २।८।९)

विश्वसृष्टौ दीर्घतमसः प्रश्नाभिनयः ।

प्रश्ना यथा सन्ति जगत्प्रसृष्टौ तथैव चाध्यात्ममपि श्रुतास्ते ।
प्रश्नान् बहून् दीर्घतमा महर्षिश्चापृच्छतेऽ ध्यात्ममथाधिदैवम् ॥२८॥

''न विजानामि यदि वेदमस्मि निण्यः संनद्धो मनसा चरामि ।
यदा माऽगन् प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥ (ऋ.सं. १।१६४।३७।)

अचिकित्वाश्चिकितुषश्चिदत्र कवीन् पृच्छामि विद्मने न विद्वान् ।
वियस्तस्तम्भ षडिमा रजांस्यजस्य रूपे किमपि स्विदेकम्'' ॥१९॥ (ऋ.सं. १।१६४।६।)

एवं विधानामिह संशयानामाध्यात्मिकानामधिदैवतानाम् ।
यथा भवेन्निस्तरणं तदर्थं सिद्धान्तविज्ञानमिदं वदामः ॥२९॥

सदसत् प्रभृतीन् वादान् दश तान् पूर्वं प्रदर्श्य किञ्चिदिह ।
ब्रूमः प्रजापतेरथ सिद्धान्ते ब्रह्मणः सृष्टिम् ॥३०॥

वादानं तु दशानां समन्वयाद् ब्रह्मणः सृष्टिम् ।
ब्रूमस्तथा यथैते व्याख्याताः सृष्टिमन्त्राः स्युः ॥३०॥

इति ब्रह्मविज्ञानस्य सिद्धान्तवादे —

प्रस्तावनानुवाकः प्रथमः ॥१॥

ग्रन्थारम्भः

"ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेऽह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥" (भ.गी. ७.२)

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥" (ईशोप.शां.पा)

एतावान् ब्रह्मवेदोऽयं ब्राह्मणा विदुरञ्जसा ।
वेदेऽनेन तु सर्वं यद् वेदितव्यं विदो विदुः ॥

ओं तत् सद् ब्रह्मणे नमः ॥

१. प्रथमाधिकरणम्

व्याचक्ष्महे ब्रह्म, यदस्य मूलं विश्वस्य तद् ब्रह्म तदेकमाद्यम् ।
तदद्वितीयं तदु सर्वमेतन्नातः परं किञ्चिदिहास्ति वेद्यम् ॥१॥

अस्त्येकमेवाखिलविश्वबीजं पश्यामि विस्तारममुष्य विष्वक् ।
अन्योन्यपर्यायविपर्ययेण सर्वैकता संप्रतिपत्तिसिद्धेः ॥२॥

यथैकमूलात् फल-पुष्प-पर्ण-प्रकाण्ड-शाखा-विटपादिसिद्धिः ।
तथैव पश्यामि तदेकभावादनेकभावोदयनेन विश्वम् ॥३॥

The rest of this introductory Anuvāka has already appeared in Daśavādarahasyam and the reader may refer to the notes under that text.

Ojha begins his discussions on the subject proper with two quotations, one from Gītā and another from Upaniṣad which in his opinion summarises in a nutshell Brahma Veda as known to Brāhmaṇas. By quoting Gītā, Ojha tells us that Gītā though comes under smārta literature is an authoritative text for us for acquiring Parāvidyā and Aparāvidyā and therefore he will make good use of it for his purpose in his exposition of Brahmavāda, of Brāhmaṇas. We have already explained this in our book on Gītā.

The second one is also very important from our point of view. This has been explained by Ojha in detail and we have presented it in our book on Vedic concept of Ātman. Ojha has also dealt with it in his work "संशयतदुच्छेदवादः" which we shall be presenting in this book of ours.

1. Upakramādhikaraṇam

Adhikaraṇa means a chapter dealing with a particular subject (Viṣaya).

1. The origin of this Viśva is only one entity named Brahman. It is the only thing about which we have to know everything and after that nothing else will remain to be known in this Viśva.

2. What all we see around us, have originated from one source. Though things undergo many changes, they have all one source only just like various ornaments have one source viz gold.

3-5. Just like from one seed, the whole tree with all its branches, leaves and flowers has come up, in the same way, from Brahman this Viśva has blossomed. However this comparison is not fully

अन्यान्ययोगादिव तत्र यद्वन्नाना विशाषाः प्रभवन्ति मूलात् ।
इहान्ययोगाननपेक्ष्य तद्वत् सर्वे विशेषाः स्युरयं विशेषः ॥४॥

तत्रैवमत्रैवमयं विशेषः कस्मादिवास्तीति न तर्कणीयम् ।
विद्याद् यथा रूपमचिन्त्यभावान्न चैव तर्केण तु योजयेत् तान् ॥५॥

शारीर भावा हि यथैकरेतोबिन्दोरभूवन् बहुधा विभिन्नाः ।
कुतो विभेदः कथमेकबिन्दोर्विभिन्नभावा इति को नु विद्यात् ॥६॥

यद्रेतसश्चक्षुरभूत् ततोऽभूच्छ्रोत्रं वाक् चेति विशेष एषाम् ।
कस्मात् कुतश्चक्षुरिवान्यभावा न कर्म कुर्युस्तदचिन्त्यमेतत् ॥७॥

यावद् यथावत् पुनरस्य रूपं याः शक्तयश्चक्षुषि ताश्च सम्यक् ।
वेत्तुं कथंचित् प्रभवाम यत्नात् परं तु रूपं तदचिन्त्यमेव ॥८॥

शब्दोपपत्तिः

विश्वस्य तूलस्य यदस्ति मूलं तस्यैव चैकस्य तु बृंहणेन ।
पश्यामि विश्वं तत एव मूलं तद् ब्रह्मशब्देन सदा वदामि ॥९॥

खवद् विभुत्वान्न ततः परं बृहत् नान्यत्र सर्वं प्रथते च बृंहणम् ।
बृहत् सदा यत् परिबृंहणं च यत् तदुच्यते ब्रह्म जगद्यतोऽभवत् ॥१०॥

सर्वं भृतं यत्र बिभर्ति वा समं सर्वं यतो वा भ्रियते बहिर्न हि ।
तद् ब्रह्म सर्वस्य हि तस्य चक्षते बुधा विपर्य्यस्य तु भर्मणो हरौ ॥११॥

नाम्नां यथा वागथ रूपसंहतेश्चक्षुर्यथात्मा पुनरात्मकर्मणाम् ।
तथा यदुक्थं यदु साम दृश्यते तद्ब्रह्म विद्यादिह विश्वकर्मणाम् ॥१२॥

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justified because whereas in the case of the tree, there is interdependence between various parts of the tree, Brahman does not need any aid to produce the Viśva with all the varieties found in it.

The processes undergone by Brahman for the manifestation of Viśva are not easily discernible. That is the greatness of Brahmavidyā.

6-8. Will it be possible for us to give all details pertaining to the transformation of a small drop of retas into a full grown child with all its sense organs? Can we say which part of retas has become eyes or which part of retas has become the organ of hearing? This is the real greatness of Brahmavidyā. Though we shall try to acquire as much knowledge as possible, still many things will continue to remain puzzling to us.

Etymology of Brahman

9-10. The word Brahman has evolved from the root 'bṛmh' to grow. We apply the term 'bṛhmana' to that activity which, while expanding in a big way does not gain anything which was not already there in some miniature form. This Jagat is the result of such bṛhmana.

11. The word Brahman can also be derived from the root 'bhṛ' which means supporting and feeding (dhārana and poṣaṇa).

According to some scholars the word 'Bharma' has become Brahma (भर्म शब्द एव ब्रह्म शब्दतां गतः).

२. रसबलाधिकरणम्

ब्रह्म श्रुतौ तद् रस इत्युदीरितं परास्य शक्तिर्बलमित्युदीर्यते ।
बलं रसाद् भिन्नमिदं न गण्यते न श्रौतमद्वैतमसौ विरुद्धयते ॥१३॥

सुप्तं बलं जागरिता तु शक्तिः क्रिया तदीयः परिणाम इत्थम् ।
प्रोच्यन्त एकस्य बलस्य नूनं भिन्नैः पदैस्तिस्त्र इमा अवस्थाः ॥१४॥

धर्मो द्विधा तत्र रसो बलं च प्रोक्तौ बलोपेतरसः स धर्म्मी ।
परस्परेणायुतसिद्धमेतद्धर्मद्वयं धर्मि तदस्ति सर्वम् ॥१५॥

रसः स धर्म्मोऽस्ति बलं च धर्मो निर्धर्मकौ तौ प्रथमौ हि धर्मौ ।
अन्यस्तु धर्मोऽस्ति न यत्र धर्मे निर्धर्मकं तं प्रवदन्ति धर्मम् ॥१६॥

धर्मस्य सत्तानुगतस्य मौलिके धर्मे निषेधोऽत्र विधीयते बुधैः ।
न भातिसिद्धा बहवोऽत्र भासिता धर्म्मा अपोह्यन्त इति प्रतीयात् ॥१७॥

ततः परेऽस्मिन् यदतः परं परे ये के च धर्म्माः कथिताः परात्परे ।
ते भातिसिद्धा अवरे तु ते पुनः क्षरेऽक्षरे वा द्विविधा इति स्थितिः ॥१८॥

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12. Just like vāk is for names, vision is for form (rūpa) and Ātmā (śarīra) is for karma, Brahman is the 'Uktha' (source region), 'Brahma' (supporter and feeder) and 'Sāma' (residing in everything in equal measure) of this Viśva and its activities (cf. श.ब्रा. 3.6-1-3).

2. Rasabalādhikaraṇam

13. Brahman is named Rasa in Śruti (Veda) (रसो वै सः). It has immense power which is called 'Bala' in the Upanisad (पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च-श्वे.उप). Bala is produced in Rasa and is never different from it. Therefore the question of challenging Advaita principle does not arise.

14. Bala, Sakti and Kriyā are synonymous words. When it is in dormant state it is called 'Bala'. When it is manifested it is called 'Śakti'. When it actually gets into action it is called 'Kriyā'.

15. Rasa and bala are both initially only dharmas. But when they combine together the combination becomes a dharmī carrying the dharmas of both the components. Thus everything that we see in this Viśva is a dharmī having two components Rasa and Bala.

16. Rasa and bala are both of Dharma form. In the beginning they were the two Dharmas. They are called nirdharmakas because Dharma cannot carry another Dharma on it.

17. Dharma is of two kinds. One is called sattāsiddha dharma and the other bhātisiddha dharma. In the former case, we can see bhuta part of them, feel them by touching them. In the latter case we can only be aware of them and not see their existence. For example when a pot is before us we can see its form and feel its surface by touching it. On the other hand things like, colour, size, its exptiness can only be understood by us. In Rasa and bala there are no sattāsiddha dharmas.

18. When Parātpara Brahman becomes creation oriented it gives rise to three Purusas viz Avyaya, Akṣara and Kṣara. Parātpara represents Rasa lying side by side with (dormant) balas. Kṣara is called Avara, Akṣara is called Parāvara and Avyaya is called Para. The dharmas of Parātpara and Para are bhātisiddhas whereas the dharmas of Aksara and Ksara are sattāsiddhas and bhātisiddhas.

३. संज्ञाधिकरणम्

रसोऽमृतं नाम बलन्तु मृत्यु र्बलं न चेत्स्याद् रस एव किं स्यात् ।
रसो न चेत्स्यात् क्व बलं नु तिष्ठेत् तस्मादिमौ नित्ययुतौ हि धर्म्मौ ॥१९॥

चित्तस्य यद्वद्विषयप्रसङ्गादनेकरूपैर्द्रवणाद् रसाख्या ।
बलप्रसङ्गाद् बहुरूपतास्य प्रदृश्यते तेन रसोऽयमुक्तः ॥२०॥

रसं हि लब्ध्वा सुखिता यतस्तत् सुखं रसो ब्रह्म सुखं रसस्तत् ।
रसोऽमृतं ब्रह्म किलामृतं यत् ततोऽमृतं ब्रह्म रसं वदन्ति ॥२१॥

बलं जले हि त्रिपथानुगं भवेदधश्च तिर्य्यक् च यथोर्ध्वतश्च खे ।
एवं यदत्र त्रिपथानुगं बलं पश्यन्ति तस्मात् प्रवदन्ति तं रसम् ॥२२॥

आदाय चादाय रसं यतो बलं करोति नानाविधसत्त्वसर्जनम् ।
ततो रसानां सघनं यदिष्यते तस्मादयं नाम रसः प्रसिद्ध्यति ॥२३॥

आवेष्टनं यत् परितः परेण परस्य बन्धाय दृढं श्लथं वा ।
तदुच्यते संवलनं रसस्य येनास्ति तत् सम्वलनं बलं तत् ॥२४॥

स ज्ञायते तद्व्युभयं पवित्रं पाप्माऽभु तुच्छं सदसत् स्थितं यत् ।
विद्याऽप्यविद्याऽप्यमृतं च मृत्युः पूर्णं च शून्यं तदकर्म कर्म ॥२५॥

3. Samjñādhikaranam

In this section the various names found in Vedic literature for Rasa and bala are discussed.

19. Rasa is Amṛta and bala is mṛtyu (ephemeral). Rasa does not act by itself and therefore it cannot by itself exhibit its presence. Again without Rasa, balas have no support and therefore there is no question of their coming into existence. Therefore both these dharmas always exist together.

20. Why is the former called Rasa? Ojha explains. When the mind receives viṣayas of different kinds, their essence reaches the mind in various forms, because of the presence of balas. It is for this reason it is called Rasa.

21. Rasa is something which brings happiness. Here it is Brahman who represents Amṛtarasa in its pure state and is also of Ananda form. That is why Brahman who is Amṛta is called Rasa.

22. Just like balas move and act in all directions and also upwards and downwards in water in the same way they move here in the ocean of Rasa, and that is why it is called Rasa.

23-24. Balas of different strengths envelop different amounts of Rasa again and again and bring into existence the various things we see around us. Since all these contain Rasa, Rasa has become famous. Balas get their name because of their capacity to envelop Rasa.

25. Rasa has other names like Pavitra, Ābhu, Sat, Sthira, Vidyā, Amṛta, Pūrna, Arka etc. Bala too has many names like Pāpmā, Tuccha, Asat, Yat (opposite of Sthira), Avidyā, Mṛtyu, Śūnya, Karma etc.

४. निर्वचनाधिकरणम्

जगन्निरूक्तं ह्यनिरुक्तमित्थं द्विधा निरुक्त्या तु भवेन्निरुक्तम् ।
उन्मुग्धमव्याकृतनिर्विकल्पं पूर्वं निरुक्तेरनिरुक्तमुक्तम् ॥२६॥

इदं निरुक्तं यदनन्तविश्वं शश्वद्विभात्यस्य हि नोपरामः ।
यच्चाविनाशि स्थितमत्र किञ्चिद् ब्रह्मानिरुक्तं तदुदाहरामः ॥२७॥

तच्चानिरुक्तं द्विविधं हि सर्वानिरुक्तमापेक्षिकमन्यदाहुः ।
सर्वानिरुक्तं प्रथमं तदेकमापेक्षिकं स्याद्बहुधा प्रयुक्तम् ॥२८॥

सर्वानिरुक्तं हि निलीनमेवान्यस्मिन्न विज्ञायत एव वै तत् ।
विज्ञेयमन्यत्तु निरुक्तरूपं तथा निरुक्ते च निलीयते तत् ॥२९॥

ब्रह्मेत्यदः स्यादनिरुक्तमाद्यं रसो बलं चेत्युभयं निरुक्तम् ।
बलाद्रसाच्चाप्यनिरुक्तरूपान्महत्परादीह भवेन्निरुक्तम् ॥३०॥

भूयोऽनिरुक्तं द्विविधं तदुक्तं नभ्यं च सर्वं च तदु प्रतिष्ठा ।
नभ्योऽणिमा सर्वमिहास्ति भूमा सर्वे निरुक्ता अनिरुक्तनिष्ठाः ॥३१॥

नभ्यं तु रूपं न विशेषतोऽस्मिन् शक्येत विज्ञातुमलक्षणत्वात् ।
तदाश्रितं यत्त्वनिरुक्तमन्यत् सर्वं ततो निर्वचनं कृतं स्यात् ॥३२॥

4. Nirvacanādhikaraṇam

In this section the various states of Brahman are named and discussed.

26. This Jagat has two states. One is called Nirukta i.e. manifested state and the other Anirukta state which is unmanifested state i.e. the state in which it existed prior to the present manifested state.

27. This manifested (nirukta) Jagat which comprises the entire Viśva has been in existence all the time. What is immortal and what is existing inside it all the time is called Anirukta Brahman.

28-30. The Anirukta state is of two kinds. One is called Sarvānirukta and the other is called Āpekṣika. The first one is never decipherable and remains always hidden in another entity. The second one is actually decipherable by its lakṣaṇas which are exhibited when creation process begins. But since now it is not in manifested condition and is hidden inside the Nirukta state, it is said to be in Āpekṣikanirukta state. The prime Brahman is always Anirukta. When the Rasa bala combination appears it becomes Nirukta. But compared to the state in which Rasa bala groups give rise to Mahat etc which is Nirukta, Rasa bala state is still Anirukta only. These will become clear later.

Ojha then explains the Anirukta state in a different way.

31. Every body has a centre which is known as Kendra. It is called Nābhi in Vedic language. The Nabhya Prajāpati having miniature form resides here with Śakti concentrated in him. He cannot be deciphered and is therefore Anirukta. Vedas operate on him and he gets a body limited in size and form. In this condition he is called Sarvaprajāpati. While the Nabhya Prajapati is of atomic (aṇu) size, Sarvaprajāpati is extensive. Apart from these two Prajāpatis, all Nirukta forms of Prajāpati have their support and hence get their sattā from the above two Prajāpatis.

32. While Nabhya Prajāpati cannot be deciphered because of absence of lakṣaṇas, Sarvaprajāpati

अव्याकृतव्याकरणे विभक्तान्येकस्य रूपाणि बहूनि यानि ।
विवर्तरूपाण्युदयं लभन्ते शक्त्या निरुक्तानि मतानि तानि ॥३३॥

स्वशक्ति संसर्ग कृतोऽवतारः संसर्ग वैचित्र्यकृतो विकासः ।
विकासतो वाप्यवतारतो वाप्यनेकधा निर्वचनप्रयासः ॥३४॥

अग्रे विकासेऽपि तथाऽवतारे भूयोऽपि भूयोऽप्यनिरुक्तपूर्वम् ।
करिष्यते निर्वचनं यदेषां तत्रानिरुक्तं तु निरुक्तपूर्वम् ॥३५॥

यतो विकासोऽथ यतोऽवतारस्तच्चानिरुक्तं प्रकृतिर्हि सास्ते ।
परिग्रहा ये परिवारभूताः सर्वे निरुक्ताः प्रकृतौ सितास्ते ॥३६॥

अज्ञेयतोऽर्वागखिलं निरुच्यते तत्रानिरुक्तस्य निरुक्तिरिष्यते ।
ज्ञातुं यतोऽज्ञातमिह प्रयस्यते तद् ब्रह्मविज्ञानमिदं प्रकाश्यते ॥३७॥

५. द्वैतोपपादाधिकरणम्

न चासतः संभवतीह भावः सतोऽप्यभावो न मतः कथंचित् ।
प्रदृश्यते तूभयथापि तेनामृतं च मृत्युं च पृथग् द्विधाहुः ॥३८॥

सिथतिर्न यत्रास्ति कथं स गच्छद् गतिर्न यत्रास्ति न वा स्थितं तत् ।
एकात्मकं तत्परिवर्तशीलं विरुद्धधर्म्मद्वययोगि मर्त्यम् ॥३९॥

विना बलेनैकरसो रसो भवेत् स नानुयुज्येत विकारतः क्वचित् ।
अविक्रियादेव रसात्त्विदं जगन्न चोपपद्येत विकुर्वदाकृति ॥४०॥

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supported by him can be explained to some extent.

33-37. When an object is dissected and the parts are exposed then this act is called Nirukti. In the earlier verses the two Anirukta states go by the names Bhūmā and Animā. Animā is the state which is confined to a centre in which all powers are concentrated. Bhūma is the state which covers the entire region which extends upto the last Sāma mandala (see our book 'What is Veda?', where Rk, Yajus and Sāman have been explained). In between these two extremes many forms appear which are called Vivartas (अतात्त्विकोऽन्यथाभावो विवर्त उच्यते) which are actually produced by the kendra-śakti at the centre and they are all Niruktas. They are also caused by Avatāras or Vikāsas of the previous Anirukta state.

We can understand the science of Brahman which was originally in the Anirukta state only through the Jagat which is its Nirukta state.

5. Dvaitopapādikādhikaraṇam

(The evolution of Dvaita doctrine)

38. Asat cannot reach the state of Sat. In the same way Sat cannot reach the state of non existence (नासतो विद्यते भावः नाभावो विद्यते सतः). Therefore we have two distinct entities Sat and Asat. Sat is amṛta and Asat is martya.

39. Sthiti (state of rest) does not arise without gati (state of motion). Gati also does not arise when sthiti is not there. Therefore both always exist together and both are martya (ephemeral) dharmas because they go on changing constantly.

अनाश्रयं क्वापि बलं न दृश्यते बलाश्रयं चेदथ तद्बलं पुनः ।
बलाश्रयं स्यात्तदिहान्ततो बलं यत्राश्रितं तन्न बलं रसो हि सः ॥४१॥

बलं हि कर्म्मात्मकमप्रतिष्ठितं स्वभावतो विक्रियते प्रतिक्षणम् ।
ततः प्रतिष्ठातुमिदं न संभवेद् विना रसेन स्वमहिम्नि तद्बलम् ॥४२॥

तस्मादिदं यत्र बलं प्रतिष्ठितं विलक्षणत्वं जनयत् प्रदृश्यते ।
अकर्म्म तद्रूपमवश्यमिष्यते स्थितं सदा नृत्यति यत्र तद्बलम् ॥४३॥

निस्तारतम्यं न विशिष्य गम्यं पाप्मातिरेकान्न तदस्ति रम्यम् ।
परेऽवरे वापि परावरे वा परात्परं गूढमिदं वदन्ति ॥४४॥

रसो बलं नास्ति बलक्षयोदये बलाश्रयस्यास्य रसस्य दृश्यते ।
तटस्थता तेन विशेषरूपयोर्न चाविनाभाव इहेष्यते तयोः ॥४५॥

६. विप्रतिपत्त्यधिकरणम्

कर्मैव विश्वं तदसत्स्वरूपं न ब्रह्म भिन्नं श्रमणा वदन्ति ।
ब्रह्मैव विश्वं प्लवतेऽत्र कर्म्मेति ब्राह्मणा ब्रह्मविदो वदन्ति ॥४६॥

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40. Without balas Rasa cannot undergo changes. Rasa does not act by itself and therefore by itself, it cannot produce the Jagat.

41. Bala on the other hand, can never exist without support. If it gets on another bala then that bala requires a support. So, at the end the basic support for bala is not bala but is Rasa.

42. In other words bala is Karmātmaka and therefore it undergoes changes all the time. Bala cannot find a firm support on another bala. It is Rasa that provides it and it is quite different from bala.

43. Rasa which supports Karma is devoid of action. All activities are produced on it and they disappear there itself. Karma dances on it as it were and disappears.

44. Everything in this Viśva seems to be changing. These changes are caused by activities taking place on the things and they present newer and newer forms. But still we are quite aware that all these changes have taken place on that only which we recognise as 'तदेवेदम्'. We are therefore led to the conclusion that all changes take place in a stable unchanging background. The stable thing is always hidden. In this case Parāvara Puruṣa is hidden in Para Puruṣá and Avara Purusa is hidden in Parāvara Puruṣa. All these three Purusas have their origin in Parātpara who is always hidden and in whom Para Puruṣá is hidden.

45. When balas appear and disappear on Rasa, Rasa is indifferent to them and does not undergo any decrease or increase just like the fingers which are involved in work do not show any change. But they are always found together and are never separated. (Cf. "एष नित्यो महिमा ब्रह्मणो न वर्धते नो कनीयान्" - बृ.उप).

6. Vipratipattyadhikaraṇam

(A case causing confusion)

46-47. The Buddhists say that this Viśva is nothing but Karma and Brahman is nothing different from it.

शून्यं च दुःखं क्षणिकं स्वलक्षणं निस्सारकर्म्माद्वयवादितो मते ।
ब्रह्माद्वयं पूर्णसुखं सनातनं परोवरीणैकरसं परे विदुः ॥४७॥

येषामसद् ब्रह्म भवन्त्यसारात्मानो ध्रुवं ते स्वयमप्यसन्तः ।
ब्रह्माविनाश्यस्ति सदेति येषां मतिः स्थिरात्मान इमे हि सन्तः ॥४८॥

यथाऽभ्रखण्डावृतमर्कमण्डलं पृथग् दृशोहास्पृशतां न जायते ।
सूर्य्यास्तिधीरेवमिहापि कर्म्मणा वृतेऽमृते धीः सहसा न जायते ॥४९॥

तदभ्रखण्डावृतदृष्टिमण्डलं न संस्पृशत्यत्र तदर्कमण्डलम् ।
रविर्न चेत्तर्हि तदभ्रमण्डलं कथं तमस्याकलयेत्तमोमयम् ॥५०॥

तत्कर्मदोषावृतदृष्टिमण्डलं न ब्रह्म तद्व्यापकमाशु पश्यति ।
न ब्रह्म चेत् कर्म्म निराश्रयं कथं स्थितं भवेत् कस्य च सा क्रिया भवेत् ॥५१॥

तद् ब्रह्म तस्माद् पृथगिष्यते ध्रुवं तत्रैव तत्कर्म्म समस्तमास्थितम् ।
उदेति तत्रैव च तिष्ठति क्षणं लयं च तत्रैव तदेति खण्डशः ॥५२॥

ब्रह्मैव तत् कर्म तदन्यदस्मात् कर्म्मेति निर्धारयितुं न शक्यते ।
ब्रह्मैव यद् ब्रह्मणि चिन्त्यमेतन्न ब्रह्म तत् प्राङ् न यतो न पश्चात् ॥५३॥

ब्रह्मैव तत्स्यादतिरिच्यते वा कर्म्मास्ति नूनं सदसत्स्वरूपम् ।
भेदेऽपि न द्वैतमिहोपकल्प्यं मृत्योरसत्त्वात् परतो हि सत्त्वात् ॥५४॥

On the other hand Brāhmanas say that this Viśva is Brahman and Karma is produced on it. According to Buddhist school, there is nothing here except Karma which is śūnya, ephemeral full of misery and is characterised by its own laksanas. But the Brāhmanas say that it is all Brahman which is without a second existing all the time and is full of bliss. It is an extensive ocean of Rasa.

48. Those who do not believe in Brahman are themselves non existent (असन्तः). Those who believe in the sattā of Brahman are themselves steady minded and are to be classed as सन्तः.

49. When a cloud sheet covers the sun, the sun becomes invisible and one may go to the extent of doubting his presence behind the cloud. In the same way when Karma covers Brahman the existence of Brahman which is amṛta is not easily understood by us.

50-51. If the sun does not exist, there will be nothing but darkness and we cannot see the cloud also. In the same way if Brahman were not there what is the base on which Karma can operate? Whose Karma will it represent?

52. Brahman is therefore the only stable immortal base on which all the Karmas reside. They are produced there, grow there and get destroyed there. Karma appears on Brahman which provides its support.

53-55. We therefore conclude that where Karma is there, it is different from the support. But the sattā of Karma is derived from Brahman and Karma is ephemeral. Brahman alone is Sat all the time and therefore we cannot declare that Karma is a distinctly different entity.

Though Karma is changing all the time we cannot deny its existence. When it is there, it has name and form. When it is not there we are aware of its nonexistence. In other words both Āsti and

अनुक्षणं यत्परिवर्तमानस्वरूपमस्ति स्थितमेव नित्यम् ।
विनश्यदेवास्त्यविनाशि तस्मात् त्रिधा विदां विप्रतिपत्तिरस्मिन् ॥५५॥

येषां सतोऽसद् भवतीह तेषां मुख्या स्थितिर्भक्तिरियं निवृत्तिः ।
अथासतः सद् भवतीति वादे मुख्या निवृत्तिः स्थितिरेव भक्तिः ॥५६॥

न चासातः सन्न सतोऽप्यसद्वा कदाचिदस्तीति परं मतं यत् ।
असच्च सच्चेत्युभयं स्वतन्त्रं नाभूत्परस्मात्परमित्यवोचन् ॥५७॥

तत्रासतः सद् भवतीति वादे येषां त एते श्रमणाः प्रसिद्धाः ।
पूर्वं सदासीत् परतस्तु तस्मात् कर्मेदमित्थं तु वदन्ति विप्राः ॥५८॥

सदेव नाग्रेसऽप्यसदेव नाग्रे किन्त्वाभु तुच्छेन वृतं पुरासीत् ।
इत्याह सिद्धान्तमिह प्रजेशस्तेनोभयं तत् सदसत् तदासीत् ॥५९॥

७. वैधर्म्याधिकरणम्

न चानयोर्देशकृतं पृथक्त्वं स्वरूपतस्त्वस्ति च नास्ति चेह ।
बुद्धं पृथक् स्यान्न पृथक् तु सुप्तं पृथक्त्वमेवास्ति तयोस्तु धर्म्मे ॥६०॥

Nāsti are applicable to Karma. This has given rise to three types of views.

1. Sat alone is what matters for us. The pair Sat-Asat for Karma is what we have created.

2. Karma is really Asat. But its sattā is created when in a stream of events Karma appears and remains there for some time before disappearing.

3. Both Sat and Asat are real as far as Karma is concerned.

56-59. Ojha elaborates the same in the following verses.

For those who believe Sat alone is the prime thing, Asat originates from Sat. Being an offshoot (bhakti) it is secondary (gauṇa).

On the other hand for those who believe that Asat is the prime thing Sat arises from it, Sat becomes a bhakti and is therefore gaùṇa.

The third view is that both the above two views cannot be accepted.

While the Buddhists believe from Asat, Sat came into existence, Brāhmanas believe Sat existed first and Asat originated from it as Karma.

Brahma (Prajāpati) gave his judgment on the above two views and said 'Neither Sat was there nor Asat was there "(नासदासीन्नोसदासीत्तदानीम्)". Ābhu was covered by Tuccha (Karma). (तुच्छेनाभ्वपिहितं यदासीत्) Ābhu is the ever present all pervading Rasa and that is hidden by Karma. This means that both Sat and Asat were together present in Brahman in the beginning and both are responsible for the manifestation of Viśva (सदसतोःसहावस्थानमेव ब्रह्म। ब्रह्मैव जगन्मूलकारणम्).

7. Vaidharmyādhikaraṇam

(Dharma differences)

When Brahmā Prajāpati accepted both Sat and Asat (Brahma and Karma or Rasa and bala) it does not mean that he accepted two distinctly different entities which will go against the Advaita concept.

रसप्रतिष्ठस्य बलस्य देशो रसो विभुत्वात्तु रसस्य नान्यः ।
ब्रह्मैव सर्वस्य ततः प्रतिष्ठा न स्यात्प्रतिष्ठा क्वचिदप्रतिष्ठा ॥६१॥

रसप्रसुप्तस्य बलस्य यद्वद्रसः स्वरूपं न रसात्पृथक् तत् ।
रसेन भुक्तस्य बलस्य तद्वद्रसः स्वरूपं न रसात्पृथक् तत् ॥६२॥

रसे प्रबुद्धस्य बलस्य यद्वद् भवेत्स्वरूपं रसतो विभिन्नम् ।
बलेन युक्तस्य रसस्य तद्वद् भवेत्स्वरूपं रसतो विभिन्नम् ॥६३॥

परस्परान्वाहितभिन्नरूपयोः परस्परेण व्यतिरिक्तयोस्तयोः ।
सर्वात्मना विप्रतिपन्थिवृत्तिता स्यादन्यथा द्वैतविकल्पना वृथा ॥६४॥

ब्रह्मामृतं पूर्णमखण्डमद्वयं शान्तं शिवं शाश्वतिकं तथाऽभयम् ।
अनादि चानन्तमसङ्गमव्ययं तन्निर्गुणं निष्कलमेकमक्रियम् ॥६५॥

क्षुब्धं बलं तु क्षणिकं प्रदेशवद् घोरं मितं शून्यमनेकमल्पवत् ।
प्रतिक्षणापूर्वमिति स्वलक्षणं क्रियात्मकं भूरिकलं महागुणम् ॥६६॥

बृहत् सदा यत् परिबृंहणं यत् तदुच्यते ब्रह्म तदक्षयं स्यात् ।
अथात्र संसृज्य विसृज्यते यत् तदुच्यते कर्म्म स वै विसर्गः ॥६७॥

Balas are produced on Rasa which pervades every place. That is, the sattā of bala is dependent on Rasa which alone has mūla Sattā.

In this section Ojha explains the different dharmas of Rasa and bala.

60. We cannot isolate bala from Rasa. Their dharmas differ in the sense that in the beginning balas were dormant and during creation they become active. On other hand Rasa remains all the time there without initiating any action. This is one difference between them.

61. Rasa always provides support for bala which chases it for support 'Brāhman provides Pratiṣthā (seat of support) for all [(''ब्रह्मास्य सर्वस्य प्रतिष्ठा'' - श.ब्रा)].

62-64. When balas lie in Rasa in a dormant condition they have no independent existence when they chase Rasa and envelop it then also they have no independent existence. Just like balas in action have a form different from Rasa, in the same way when Rasa and bala enter into union the combination has a form different from Rasa.

If Rasa and bala did not have different dharmas, the question of postulating them as Rasa and bala would not have arisen.

Ojha then passes on to describe the mutually opposite dharmas of Rasa (Brahma) and bala (Karma).

65. Brahman is amṛta, is all pervasive and is single (एकमेवाद्वितीयम्). It is śānta (quiet) and śiva (passive). It is nitya and represents Abhaya (absence of fear). (द्वितीयाद्वै भयं भवति). It has no origin and no end. It is detached, Avyaya, Nirguna, Niṣkala, single and devoid of any action.

66-67. On the other hand bala is subject to decay. It is ephemeral and gives rise to misery. It is limited in its activity and is devoid of sattā. It changes often and takes many forms. It flows like a stream and has many facets. Brahman is that one which always blossoms and spreads and is devoid of any decay. It gets enveloped by bala for creation and is freed again as soon as the

ब्रह्मास्ति नित्यं जगतः प्रतिष्ठा तत्सर्वबीजं तदयं विकाशः ।
कर्म्मैव तस्यास्ति बलं स्वरूपं तदस्ति नास्तीति सतो विनाशः ॥६८॥

विश्वस्य तूलस्य यदेकमूलं ब्रह्मातिमात्रं धृतसर्वकर्म्म ।
अविश्वनाशे क्वचिदेकनाशेऽप्यहो विनाशं कथमस्य मन्ये ॥६९॥

न नाश्यते नोत्क्रमते न हीयते न वा विकारं भजते न जीयते ।
न बद्धमुक्तं तदिहाधऊर्ध्वयोर्बहिस्तथान्तः समरूपतः स्थितम् ॥७०॥

सदेव तु ब्रह्म न नास्ति कर्हिचित् सति स्थितं कर्म्म ततः सदिष्यते ।
असत्तु सत्तां कथमेति कर्म्म तन्न शक्यते वेत्तुमिदं कथञ्चन ॥७१॥

यत्कर्तृ तत्कर्म यदस्य भोक्तृ तद् ब्रह्म चैतद् द्वयमस्ति भिन्नम् ।
कर्म्मैतदस्ति क्षणिकं ततस्तत् कथं स्वयं स्यात् स्वफलस्य भोक्तृ ॥७२॥

कर्म्माणि यानि स्वयमुद्भवन्ति ततो जगन्तीह समुद्भवन्ति ।
क्रिया न चेत् स्यात् किमपीह न स्यात् कर्म्मैव कर्तृ प्रवदन्ति तस्मात् ॥७३॥

बलेन कम्पश्च फलं च कर्म्म तन्नानाश्रयं नु प्रभवेत् कथंचन ।
बलेन कम्पे जनिते तदाहितो भोगो विशेषः स हि यत्र भोक्तृ तत् ॥७४॥

creation work is over. (विसृज्यते तस्मात् विसर्गोऽपि कर्मोच्यते। विसर्ग एव सर्गः।).

68. Brahman is the Pratiṣṭhā of Jagat. It is the origin of everything. This Jagat comes into existence as a result of Brahman's bṛmhana (blossoming) which is caused by bala. Its form is Karma. It is there now and after some time it is not there also.

69. In this Jagat things appear and disappear individually but the Jagat is all the time there in some form. Naturally the destruction of Brahman which is the origin of the Jagat never arises.

Ojha again stresses the lakṣanas of Brahman.

70. Brahman never undergoes any destruction. It is immortal and never suffers any loss or change. It is not bound to Karma. At the same time its getting released from Karma does not arise. It remains the same inside and outside.

71. Brahman alone has sattā all the time. The question of its not being at any time does not arise. Karma (Viśva) that appears on it has sattā as long as it is there but its sattā is dependent on the sattā of Brahman. It is a wonder that what was Asat originally becomes sattāvān by taking sattā form another entity.

72. Being Karma (Karmatva) is different from being Kartā (Kartṛtva). Here the supporter of Karma is Brahman and he is also the Karmabhoktā. Both Karma and Karmabhoktā are to be found in Brahman.

73-74. Ojha again stresses the fact that Brahman himself is the enjoyer of the rewards of Karma which has its origin in balas. Bala produces a disturbance and the Rasa which is quiet gets shaken and some movements take place in the background of unmoving Rasa which is below. The movement causes the amṛta Rasa to get creation oriented. This is what is described as bhoga of Brahman. But it should be kept in mind the Rasa never undergoes any change on account of the actions of bala.

रसोऽमृतं नाम बलं तु मृत्युर्ब्रह्मामृतं तद्यदकर्म्मरूपम् ।
मृत्युस्तु कर्म्मैव यदत्र नित्यं दृष्टं च दृष्टं च न दृश्यते च ॥७५॥

ब्रह्मैकमस्त्यक्रियमिष्यते यतः क्रियाश्रयत्वेपि न नास्ति तत् क्वचित् ।
न मीयते तद् विभु चाव्ययं दिशा देशेन कालेन च रूपतोऽपि वा ॥७६॥

मृत्युः किमेको बहवोऽथ मृत्यवः किमेवमस्मिन् क्रियतां न संशयः।
एको ह्यणुश्चैष सदामृतेऽमृतः प्रजासु स व्याविशति त्वनेकधा ॥७७॥

पश्यन्ति विज्ञा अमृतं पवित्रं मृत्युन्तु पाप्मानमुदाहरन्ति ।
बलानुसारादुभयोः प्रसङ्गात् सर्वं पुनात्येव च पूयते च ॥७८॥

पुनाति पाप्मानमिदं पवित्रं पाप्मा च तस्मै कलुषं करोति ।
एकान्ततस्तन्न सदेव नासत् जगत्प्रसन्नं न न कल्मषं वा ॥७९॥

आयुज्य बन्धेन विशिष्य यस्मादुपैति भावोदयनं विकारम् ।
विज्ञानमस्याव्रियते यतो वा स एष पाप्मावृणुते ऽमृतं तत् ॥८०॥

बन्धे पवित्रस्य भवेदनुग्रहस्तदा विभूतिः क्रमते ततः क्रमात् ।
पाप्मापनोदाद् विकसत् प्रसीदति ज्ञानामृतज्योतिरियं पवित्रता ॥८१॥

मृत्युर्लयं गच्छति चामृते यतो यतोऽमृते श्लेषमयं च गच्छति ।
ततोऽमृतं लिङ्गमिहोच्यते तथा यदत्र कर्म्मास्ति स योनिरिष्यते ॥८२॥

75. Ojha again comes back to the differences between Rasa and bala. Rasa is Amṛta and bala is mṛtyu. Brahman is amṛta and Karma is mṛtyu. Kriya constantly changes and decays also. It takes on newer and newer forms.

76. It is only Brahman which is the basic support for everything, that has real Sattā. He is actionless. He is always the support for all actions. He is limitless and pervades everything. He is Avyaya that is he never undergoes any change through time, space and location or forms (rūpa).

77. There need be no doubt as to whether there is one mṛtyu or many mṛtyus. It is one only of aṇu form and is hidden in amṛta (Rasa). But in the Jagat we witness its varied forms.

78. Wise men view amṛta (rasa) as pavitra (pure) and mṛtyu (bala) as papmā (pollution). But when both are present together and the requisite balas are in operation, the former (amṛta) not only frees itself but also purifies the latter.

79-80. Because Amṛta and Mṛtyu make the Jagat the former purifies and the latter pollutes. That is why Jagat contains pure things and polluted things. It is full of Sukha and Duhkha, Sat and Asat, Ātmā and śárīra etc. Because of the bond (samsarga) between Amṛta and Mṛtyu (Rasa and bala) Rasa is enveloped by Mṛtyu. This leads the envelopment of good things by bad things.

81. When Rasa is predominant in the bond, it is called Vibhūti Samsarga. In this samsarga the Iśvara aspect of the Ātmā comes into prominence and all pollutions on it are removed. Ananda form of Ātmā is fully exhibited and it shines as pure Jñāna jyotis. This is what is meant by Pavitratā.

82. Mṛtyu gets his support on Amṛta and that is why Amṛta is called Linga. Since Karma has its place in Amṛta, it is called the 'yoni'. (लयं यत्र गछति तल्लिङ्गम्। यौति-मिश्रीभवति संश्लिष्यति इति योनिः।).

शून्यं तदन्यत् परिपूर्णमन्यत् स्थानं द्विधा कर्म्मण एव दृष्टम् ।
यत्र क्रिया नास्ति न तत्र सर्गः शून्यं विकाशावरणं तदिष्टम् ॥८३॥

यत्रैष सर्गस्तदिदं तु कर्म्मामृतेन पूर्णेन हि पूर्णमाहुः ।
सत् सत् तदानन्दमयं विकाशोऽप्येवं द्विधा स्थानममुष्य मृत्योः ॥८४॥

अथामृतस्थानममुष्य मृत्योर्भूमा स तस्मात् परिपूर्णमेकम् ।
तदत्र शून्येऽपि न नास्ति पूर्णं व्योमेव सर्गेऽपि तदस्ति पूर्णम् ॥८५॥

पूर्णं पुरा सर्गगतं च पूर्णं पूर्णात्पुनः पूर्णमुदच्यते तत् ।
पूर्णस्य पूर्णं परिगृह्यते चेदन्तेऽवशिष्येत तदेव पूर्णम् ॥८६॥

८. संसर्गाधिकरणम् ।

नानाविधाः कर्मणि तत्र कर्मणः संसर्गभेदाः प्रभवन्ति ये यथा ।
न तैस्तथा हन्त भवन्ति कर्हिचित् कर्माण्यकर्मण्यपि योजितानि हि ॥८७॥

83-84. Karma is of two types. One is karma having Śunyāvasthā. In this state, Karma completely merges with its source. There is no Sr̥ṣti in this case and hence there is no question of manifestation of Jagat. When Sr̥ṣti takes place Rasa is chased by Karma and forces it to take part in creation by enveloping portions of it. Karma then becomes Pūrṇa because of association with pūrṇa amr̥ta. It attains the state of Sat and becomes Ānandamaya. Thus Pūrna karma and Sūnya karma are the two facets of Karma.

85-86. Pūrnāvasthā of Karma is that in which it has the support of Amr̥ta brahman. The bhūmā (unlimited) bhāva of Amr̥ta makes it pūrṇa. Sūnyāvastha is that state in which karma is dormant. Therefore by association with amr̥ta brahman it is pūrṇa in the unmanifested state.

Before sr̥sti Amr̥tamaya Rasa is in pūrṇa state. During the period of Sr̥sti also it is pūrṇa. Pūrṇa gives rise to pūrṇa. That is after giving rise to pūrṇāta it remains pūrṇa. Pūrṇa is having support on pūrṇa. What remains is also pūrṇa. This is the meaning of the Upanisad passage ("पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते - ईश.उप").

We can more easily understand it in this way: Karma appears as bala or disturbance in Rasa. Bala has its origin in Brahman which is least affected by it. Now three situations are possible. They are

1. Rasa occupies the entire space.
2. Karma occupies the entire space and Rasa percolates into it and also fills the entire space. ("अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम्"). In other words both Rasa and Karma (Viśva) are pūrṇa.
3. Karma disappears and again Rasa occupies the entire space.

"पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते" ॥

8. Samsaragādhikaraṇam

(The science of Rasa bala bondage)

87. Karma unites with Karma in various ways. Here Brahma (Rasa) and Karma (bala) unite and this union is different from the former one.

When Karma is superposed on another Karma, the effect may be on one of them or both may be affected by the union. In the case of Rasa-bala union, it is bala that chases Rasa and joins with it

कर्म्मान्वयः कर्म्मणि पञ्चधा स्यात् स्थानावरोधेन समञ्जसेन ।
ऐकात्म्यरूपेण तथैकभाव्यरूपेण भक्त्या च विशेषसर्गे ॥८८॥

जलेन पूर्णेन जलं मृदा न मृत् स्थितेर्विरोधान्मणिके निवेश्यते ।
स्थानाच्छ्रयाणोरपसर्पणात्त्वसौ शङ्कुर्निखातः क्षितिभित्तिदारुषु ॥८९॥

समञ्जसत्वात्तु गृहे प्रकाशे दीपप्रकाशाः शतमाभवन्ति ।
दीपेषु भूयःस्वधिकावगाहोऽधिकोऽस्ति भासोऽपि सदेशवृत्तेः ॥९०॥

यद्दर्पणे चाक्षुषि चाल्पदेशे तेजांसि रूपाणि पृथग्विधानि ।
दिग्भ्यः समागत्य पृथग् विधाभ्यः सहैव तिष्ठन्ति समञ्जसं तत् ॥९१॥

विचाल्यमानं हि बलेन केनचिद् विरुद्धदिग्लब्धबलात् कराश्रयात् ।
स्थिरीभवेत् तत्र विरुद्धदिग्भवं बलद्वयं तद् युगपत् सहाश्नुते ॥९२॥

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or envelops it. Rasa never runs after bala. Kriyā gets its form only when it joins Rasa. That is why bala is said to seek āsanjana (seek support). Rasa is always free and union with bala does not affect it. Bala appears on it, seeks its support for its existence and ultimately gets lost in it. Rasa does not add to itself anything as a result of union with bala. When Karma (bala) dissolves in Rasa, Rasa does not lose or gain anything. That is why Rasa is called Niranjana. It is always tatastha (detached from the scene of action). Only when Rasa provides support to Karma, Karma unites with another Karma and a stream of Karmas can be built on it. This piling up of Karma in a planned way results in the coming into existence of Jagat.

It should be noted here that Karma alone cannot support another Karma. In this sense Brahma karma relation has some special characteristics. It is Rasa that gives Karma (bala) its shape.

88. Karma-karma interaction in this Jagat takes place in five ways. They are 1. Sthānavarodha 2. Samanjasa 3. Aikātmya 4. Ekabhāva and 5. Bhakti.

When two things pile on one another and if blocking of space by each of them renders penetration of one into the other impossible then this union is called Sthānāvarodha.

When two things combine, and as a result lie together side by side it is called Samanjasa. It is a union in which a number of things can coexist without displacing each other.

When they mix and present only one form it is called Aikātmya.

When things mix together and yet they do not lose their identity in the process, the union is called Ekabhāvya.

When one becomes the bhakti (avayava or organ) of another the union is called Bhakti.

89-94. Ojha gives examples of the above Samsargas. When water is added to water or when earth mixes with earth or when a nail is fixed to a wall the first has to give way to the second by clearing some space because the substance joining with it cannot penetrate into it without displacing it. This is Sthānāvarodha sambandha. On the other hand if a number of lamps are illuminating a room, illuminations of individual lamps coexist and there is no question of displacement of one by the other. This is Samanjasa sambandha. In the same way mirror surface and the reflections taking place in it coexist. Equal forces which pull a rope in exactly opposite directions coexist and keep the rope stationary. Ekatmyasambandha takes place when heat enters water and makes it hot. Water

आपोऽग्निना चूर्णमथाम्बुना धृतैरैकात्म्मायाति मृदाग्निपाचिता ।
तेजोऽम्बुनस्ते परमाणवो नवं जलाणुभावं जनयन्ति योजिताः ॥९३॥

गच्छत्यगच्छन् शिबिकास्थितो नरस्तद्भक्तिभूतः शिबिकागतिक्रमात् ।
इतीदृशे पञ्चविधेऽपि वान्वये स्थानावरोधोऽभिमतः प्रधानतः ॥९४॥

यःकर्म्मणि ब्रह्मणि संभवो न स स्थानावरोधेन कदापि जायते ।
पूर्णे रसे ऽपूर्णबलं यतस्ततस्तादात्म्यरूपेण युनक्ति सर्वतः ॥९५॥

शश्वद्धि ते ब्रह्म च कर्म च द्वे तयोश्च सम्बन्ध उदेति शश्वत् ।
द्वयं विशिष्टाद्वयमेतदेवं सम्बद्धरूपं ध्रियतेऽपि शश्वत् ॥९६॥

न तत्र मात्रानियमस्तयोः स्यात् सम्बन्धसत्त्वेऽपि न तत्र सर्गः ।
असक्तमस्मिन्नमृतं हि मृत्यौ स्वतन्त्रमाभाति तथा स मृत्युः ॥९७॥

मितोऽमितेनाथ निरूढमात्रया ऽमृतेन मृत्युः क्रमते यदा क्वचित् ।
तदात्र सम्बन्धविशेष इष्यते संसर्गसंज्ञस्तत एव सृज्यते ॥९८॥

संसर्ग उक्तो द्विविधो रसेऽस्मिन् बलस्य वृत्तित्वमथ स्वरूपम् ।
शक्याश्रयत्वं किल वृत्तिता स्यात् तादात्म्यमैकात्म्यमिति स्वरूपम् ॥९९॥

यत्र ग्रहातिग्रहभावसिद्धिस्तद्वृत्तिसंसर्गि बलं निरुक्तम् ।
यत्रापृथक्त्वं हि परस्परेण स्वरूपसंसर्गि बलं तदाहुः ॥१००॥

and flour mix to become one paste. Earth and heat mix and both exhibit a single form in a brick. When the dharma of one is lost while the dharma of other is imposed on it then also it is Ekātmya sambandha. In Ekabhāvya sambandha two things join together and give rise to a new thing. But it is possible to separate them into their components by a chemical process. Such a separation is not possible in Ekātmya sambandha. Kanāda's statement "अपां संघोतो विलयनं च तेजस्संयोगात्" applies to Ekabhāvya sambandha. Latent heat added to water makes it into steam. When latent heat is released, it comes back to the state of liquid water.

In Bhakti sambandha, one becomes the bhakti of another. For example the man in a palanquin moving along with it becomes a bhakti to the moving palanquin.

Of all these five sambandhas, Sthānāvarodha sambandha is regarded as the most important one.

95-96. But the sambandha of Rasa and bala taken place in an entirely different way. Sthānāvarodha never takes place in this case. Bala attains oneness (tādātmya) with Rasa. Pūrṇa Rasa and apūrna bala join and show a single form. They are ever present together and the action of bala on Rasa takes place constantly but the question of their presenting themselves as two separate entities never arises. The balas present in Rasa cause Viśistarasa state and exhibit advaita bhava all the time. Both are Brahman only because bala has its origin and support on Rasa. Advaita bhāva can never be challenged.

97-98. Though there is tādātmya sambandha between Rasa and bala, as long as both are free no creation is possible. But when bala envelopes a portion of Rasa and other balas pile on it then creation takes place. This sambandha is called Samsarga.

99-100. This sambandha is of two kinds viz Vṛttitva sambandha and Svarūpa saṃbandha. In the

कर्म्म त्वकर्म्मस्थमकर्म्म कर्म्मसद् भिन्नं द्वयं तत् तदभिन्नमद्वयम् ।
अकर्म्म भिद्येत न कर्म्म भिद्यते ऽध्यासोऽमृते स्यादिति षड्विकल्पवान् ॥१०१॥
स्वरूपसंसर्ग इहोदितस्तयोर्बलस्वरूपेण रसोऽवभासते ।
रसस्वरूपेण बलं प्रवाहि तन्न चान्यतोऽन्यद्भवति क्वचित्पृथक् ॥१०२॥
तदन्तरे तत्परितो बहिर्धाऽहितं हि मृत्यावमृतं समन्तात् ।
वस्तेऽमृतं मृत्युरमुष्य मृत्योरात्मामृतं न म्रियते ततस्तत् ॥१०३॥
स्थितेर्विरोधो न यतोऽमृतेन मृत्योर्मतस्तेन समानमेतत् ।
शून्येऽपि सर्गेऽपि सदास्ति पूर्णं न चामृतं कर्म्मणि नास्ति पूर्णम् ॥१०४॥
योगश्च बन्धश्च विभूतिरित्थं स्वरूपसंसर्ग इह त्रिधा स्यात् ।
त आत्मसर्गास्त्रिविधाः प्रसिद्धाः संसर्गनाशं तु वदन्ति मोक्षम् ॥१०५॥

former case, the sambandha takes place with the support of bala (Śakti). When bala loses its separate identity and both Rasa and bala present a single form in the Sarga sambandha, then it is called Svarūpa sambandha. In Vṛttitva sambandha Grahātigraha bhāva takes place. Here bala piles upon bala and thus citi of balas takes place. Just like the house is built by placing brick on brick, in this case bala piles upon balas and they build up in the background of Rasa. In the Svarupa sambandha, Rasa-bala combination present a single appearance and it is bala that undergoes Svarūpa sambandha.

In Vṛttitva sambandha, when the piling (citi) is Rasa-predominant Avyaya Puruṣa, Aksara Puruṣa and Kṣara Puruṣa come into existence. When the piling is bala predominant Māyā, Prakṛti or Śakti appear. Again when the three Rasa pradhāna puruuṣas and three bala pradhāna prakṛtis join again and again various things which we see around us are created. This Puruṣa Prakṛti union is called Grahātigraha sambandha. Where union of Rasa and bala in which both coexist is called Svarūpa sambandha (रसबलयुगलभावावस्था स्वरूपसम्बन्धे).

101-102. In Svarūpa sambandha six situations can be imagined. They are,

1. Karma (bala) resides in Akarma (Rasa).
2. Akarma resides in Karma.
3. They have separate identity i.e. they reside side by side.
4. They are indistinguishable.
5. Because Brahman is ever present (has nityasattā) it is different from Karma.
6. Karma is built on Brahman just like a cloth is built on threads. The cloth has no independent sattā.

These six situations are called Ṣadvikalpas. In svarūpa samsarga balas are produced in Rasa or we can say Rasa takes the form of balas and flow like stream. They build on each other with the support of Rasa as a stream. Rasa and bala exist always together. Actually Rasa is seen as bala and bala merges later with Rasa.

103. Mṛtyu (bala) covers Amṛta (Rasa) and Amṛta becomes the Ātmā of Mṛtyu. Because Mṛtyu has Amṛta in his womb he never dies. In other words bala always thrives with the support of Rasa. (cf. अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम्। मृत्युर्विवस्वन्तं वस्ते। मृत्योरात्मा विवस्वति। तस्मान्मृत्युर्न म्रियते। - श.ब्रा)

104-106. Amṛta resides with Mṛtyu and both have equal status. Both during creation and during Pralaya (śūnya) periods, Amṛta is pūrṇa and association with Karma (Mṛtyu) does not make

ब्रह्मप्रधानः स विभूतिसर्गः कर्म्मप्रधानः पुनरेष बन्धः ।
द्वयोस्तु साम्यं भवतीह योगो विश्वं त्रिसंसर्गवशात् प्रवृत्तम् ॥१०६॥

यत्र द्वयोरन्वितयोरपूर्वं द्वियोगजं सृष्टमुदेति किन्तु ।
अन्योन्यमन्योन्यहतं मृतं सत् पृथक् स्वतन्त्रं न भवेत् स बन्धः ॥१०७॥

यथाप्सु वायुः प्लवते स खण्डशो यदोदकैराव्रियते स बुद्बुदः ।
न चावृतिस्त्रुट्यति चेत्तदोभयं संसृज्य बद्धं भवदेति फेनताम् ॥१०८॥

दुग्धं प्रतप्तं यदि शीतवायुनाभिभूयते वायुरयन्नु बध्यते ।
दुग्धस्य वायोरपि बन्धनान्मिथः शरः समुद्भूय पृथग् विजायते ॥१०९॥

अग्निः क्रमादुत्क्रमते रसान्नयन् वायुः क्रमादन्तरुपैति संसदत् ।
वायोः स्वयोग्ये हि रसेऽनुबन्धनादयं रसस्तत्र शरः प्रजायते ॥११०॥

यत्र द्वयोरन्वितयोः स्वतन्त्रप्रवृत्तयोः कर्म्मणि साहचर्य्यात्
द्वियोगजं सृष्टमपूर्वमुद्यान्न चान्यतोऽन्यन्म्रियते स योगः ॥१११॥

प्राचीं प्रतीचीं च पृथक् पतत्रे पतत्रिणः संपततस्ततः स्यात् ।
गत्योर्द्वयोर्योगवशादुदीची गतिर्विभिन्ना समकोणसिद्धा ॥११२॥

यत्पाणिना पाणिरमुष्य घृष्यते बलाद् दृढोऽश्मा प्रतिहन्यतेऽश्मना ।
विरुद्धशक्तिद्वययोगतस्ततस्तदाऽनलश्चक्रगतिर्विजायते ॥११३॥

यत्र द्वयोरन्वितयोस्तु सर्गादिकं मृतं स्यादमृतं द्वितीयम् ।
स्वतन्त्रमेकं परतन्त्रमन्यच्चान्वेति नान्वेति विभूतिरेषा ॥११४॥

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any difference in its pūrṇa status. Svarūpa samsarga is of three kinds. They are 1. Yoga 2. Bandha and 3. Vibhūti. These constitute the three types of Atmā sṛṣṭi which is amṛtamayī sṛṣṭi. When samsarga is totally destroyed it results in Mokṣa. When the samsarga is Brahma (Rasa) predominant, it is called Vibhūti. When the samsarga is Karma (bala) pradhāna it is called Bandha and when there is balance of Brahma and Karma, it is called Yoga. When all these three come into operation, the Viśva comes into existence.

107-110. In Bandhasamsarga both the interacting things lose their identity giving rise to the creation of a new thing. For example Vāyu gets trapped in water giving rise to foam (phena). When milk is heated and if cold wind blows over it it enters milk and decreases its temperature (heat). This results in the formation of a layer of cream on the surface of milk. This is bandha. The fact is that wind gets bound to Rasa and converts a part of Rasa into a layer of cream on it.

111-112. In Yogasambandha, the two components come together but they maintain their identity, even while a new thing is produced. The two wings of a bird act together and cause the motion of the bird in a third direction. This is Yogasambandha.

113. When the palms of our hands are rubbed against each other, or when two stones are rubbed against each other heat is produced. This is Yogasambandha.

114. In Vibhūti samsarga the two things taking part in creation are Amṛta (Rasa) and Mṛtyu (bala). While one (i.e. Rasa) is independent and tatastha the other one (bala) is dependent on Rasa and acts.

यदिच्छतो यत्नवतः स्थिरः करः प्रोत्तिष्ठतीह प्रचरत्यनेकधा ।
प्राणस्य प्रज्ञानुचरस्य सा करे विभूतिरन्तर्निहिताऽप्यलिप्तवत् ॥११५॥

न चेष्टका शुष्कमृदा भवेत्ततो जलात्करोतीह मृदं सुपेशलाम् ।
तयेष्टकासंपदि शोष्यते जलं सूत्रात्मवायुर्विभवत्यथेष्टकाम् ॥११६॥

न लौहखण्डद्वितयं परस्परं संसृज्यते तेन तदग्निना द्वयम् ।
सुपेशलं चेदपि सृज्यते ततः सूत्रात्मवायुर्विभवत्यमुष्मिन् ॥११७॥

गजाश्व-वेश्माद्रिवनादयो यदा दृष्टौ स्मृतौ वा प्रतिभान्ति तत्र हि ।
विज्ञानमेकं विभवत्यनुक्रमादमीषु भूयो महिमस्वनेकधा ॥११८॥

तृणेषु बन्धादिह दुग्धमत्रानलो विभूत्या द्रवताऽम्बुयोगात् ।
दुग्धे तृणं वृत्तिमदाहितं चेदेकत्र संसर्गचतुष्कमित्थम् ॥११९॥

स्वरूप-संसर्गिबलादिहात्मा विधीयतेऽनेकविधः स भोक्ता ।
वृत्तित्वसंसर्गिबलात्तु भोक्तुस्तस्यात्मनो भोग्यमुपस्थितं स्यात् ॥१२०॥

यत्राश्रितस्याश्रयतोऽन्वयेन संसृज्य नापूर्वमुदेति किञ्चित् ।
यत्राश्रितं स्वाश्रयनैरपेक्ष्यात् प्रवर्तते कर्म्मसु वृत्तिता सा ॥१२१॥

यथा हि पथ्यस्य जनस्य गच्छतः पन्था निमित्तं ध्रुवमाश्रयत्वतः ।
न चैवमप्येष गतिस्वरूपगो वृत्तित्वमेवं तदुदाहरन्ति ॥१२२॥

यथायमाकाशगतः समीरणो व्याप्नोति चाकाशमशेषदिक्ष्वपि ।
न वायुनाऽऽकाशमिदं विलिप्यते तथाखिलं स्याद्रसवृत्ति तद्बलम् ॥१२३॥

115. When a man moves his hand here and there, Prāna and Prajña also have their role in the movement though they do not take part in the action but remain as though they are detached. This is Vibhūti samsarga.

116-117. When water enters earth, it becomes clay. When a brick is made with this clay and dried in the wind and sun, hot wind enters into the brick and dries it up. It also gives sattā to it. The role of Vāyu here is Vibhūtisambandha. When two pieces of iron are heated and joined together, what keeps them together is sūtrātmā vāyu (cohesive force) which has vibhūtisambandha.

118. When we see different things, our mind identifies them. Here jñāna has vibhūtisambandha with the things.

119. The formation of milk from the grass consumed by the cow is an example of Bandhasamsarga. The Jāṭharāgni has Vibhūtisamsarga. The water getting into the milk has Yogasamsarga. The grass consumed has Vṛttitvasamsarga. We have four samsargas in one place.

120. Our Ātmā becomes bhokta in various ways because of the three kinds of svarūpasamsarga. The things which are created for Ātmā's enjoyment come into existence as a result of Vṛttitvasamsarga.

121. In Vṛttitvasamsarga, the supporting component (Rasa) does not undergo any change and all the time keeps away from action (tatastha). The other component (bala) carries out Karma.

Ojha gives some more examples of Vṛttitvasamsarga.

122-123. When a man takes the help of a road to reach his destination, between the road and

आसक्त्युदारौ समवाय इत्थं वृत्तित्वसर्गोऽपि भवेत् त्रिधैव ।
तेन स्वरूपत्रययुक्तवृत्तित्रयं षडेतेऽमृतमृत्युसर्गाः ॥१२४॥
अन्योन्यमेते परिवर्त्तिताः स्युस्तेषाममीषां परिवर्तनं यत् ।
आकस्मिकं तन्न फलान्न कामात् स्वभाव एवात्र परं निदानम् ॥१२५॥
बलस्य यस्यां रसवृत्तितायां सिद्ध्यत्यसाधारणतैव तस्मिन् ।
निष्पन्दता वा रसलिप्तता वा न जायते सा तदुदारवृत्तिः ॥१२६॥
यथायमाकाशगतः समीरो निर्लिप्त एव प्रचरत्यमुष्मिन् ।
भवत्यसाधारणतामुपेतः स्वभेदतस्तद्वदिहापि विद्यात् ॥१२७॥
यथा जलं पुष्करपत्रनिष्ठं निर्लिप्तमेव प्रचरत्यमुष्मिन् ।
भवत्यसाधारणतामुपेतं क्वचिद्भृतं तद्वदिहापि विद्यात् ॥१२८॥
बलस्य यस्यां रसवृत्तितायां सिद्ध्येदवष्टम्भ इहाविदूरे ।
निष्पन्दमस्मिन्नवलम्बितं स्यान्न संचरेत्सा समवायवृत्तिः ॥१२९॥
यथा पटस्तन्तुषु मृद्घटो वा मृत्स्वेव तिष्ठत्यवलम्बमानम् ।
निष्पन्दरुद्धं न ततः पृथक् स्यान्न चाश्रयं हन्ति तथेह विद्यात् ॥१३०॥
यथा गुणा द्रव्यगता अमुष्मिन् प्रतिष्ठिताः सन्त्यवलम्बिनस्ते ।
निष्पन्दरुद्धा न ततः पृथक्स्युर्न वाश्रयं हन्युरिहापि तद्वत् ॥१३१॥
बलस्य यस्यां रसवृत्तितायां बलेन लेपः पुरुषेऽत्र सिद्ध्येत् ।
लेपाच्च तस्यावरणाद् विकारः स्यादात्मनः सा खलु सङ्गवृत्तिः ॥१३२॥

the man there is Vṛttitvasambandha. When wind blows in the background of Ākāśa, the wind spreads over the Ākāśa (space) but Ākāśa is not attached to it. This is also Vṛttitvasambandha.

In the same way when bala spreads over amṛtamaya Rasa, the Rasa does not get attached to it. It is again Vṛttitvasambandha between bala and Rasa.

124-125. Just like svarūpa sambandha is of three kinds viz Bandha, Yoga and Vibhūti, Vṛttitvasamsarga also is of three kinds viz Āsakti, Udāra and Samavāya. Thus there are six kinds of Amṛta Mṛtyusamsargas. Whatever changes take place in these samsargas, they take place within and no outside agency is involved in effecting these changes. They are natural processes and do not take place as a result of anybody's intentions or desire.

126. When bala gets into union with Rasa, it gets a new form. It does not lose its identity and also does not become attached to Rasa. This sambandha is called Udāravṛtti.

127. Just like the wind blowing across in Ākāśa never gets stuck to Ākāśa, but some changes take place in it, in the same way Rasa bala union takes place in Udāravṛtti.

128. Just like water drop remains unattached on a lotus leaf but still it stands out separately from the water below, the same thing takes place in Udāravṛttisambandha of Rasa and bala. Though the Rasa is unattached it distinguishes itself from the surrounding ocean of Rasa.

129-131. अविदूरे उवष्टम्भ means remaining in one place (एकत्र स्थितिः). निष्पन्द means absence of movement. In Samavāyavṛtti, bala is centred at one place when it envelops Rasa. It does not move

यथाऽऽहितं सैन्धवखिल्यमप्सु व्याप्नोति ताश्चावृणुते विलिम्पत् ।
रूपाद्रसाद्वा विकरोति तोयं ह्यासक्तिवृत्त्यात्म बलं च तद्वत् ॥१३३॥

यथा विशुद्धस्य पटस्य रञ्जनात्सर्वो हि तन्तुः सविकार ईक्ष्यते ।
तदङ्गलेपावरणत् तथात्मनो विकार आसक्तिबलेन जायते ॥१३४॥

सा चैककर्मात्मनि तत्र शक्तिरुदारवृत्त्यैव हि संनिधत्ते ।
उदारशक्त्या तु परः स्वभावादाविश्य विश्वं स बिभर्ति नित्यम् ॥१३५॥

कार्य्यप्रसूतिः समवायवृत्त्या द्वैकर्म्मकत्वे समवायवृत्तिः ।
ततोऽक्षरस्यैव तु कारणत्वं परस्य नैतत् समवायिभेदात् ॥१३६॥

आसक्ति-वृत्त्यैव भवेद् विकारो न त्वक्षरे नापि परे विकारः ।
त्रैकर्म्मिके सत्युपपत्तितोऽयमसङ्ग आत्मा स परोऽक्षरश्च ॥१३७॥

उदार एवं समवाय एवं व्यासक्तिरेवं त्विति वृत्तितेयम् ।
त्रिधापि कर्म्मात्मनि कर्म्महेतोः प्रवर्तते शुद्धरसे तु नास्ति ॥१३८॥

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away from that place, just like what takes place between thread and cloth or between earth and pot. (In Nyāyaśāstrā also the sambandha between avayava and avayavī is named Samavāya). The qualities of the components remain with it. The supporting component does not destroy the other one.

132-133. Āsakti is Rasa bala interaction in which Rasa is stuck to bala and bala forms its āvarana. For example coloured powder when thrown in water changes the colour of water and the powder also gets mixed with water and remains in it. In the same way Māya which is bala affects Rasa. When Māyābala limits Rasa, this balaviśiṣṭa Rasa state is called Puruṣa about whom Ojha is going to give many details later. In this condition of Rasa, changes can take place but śuddha Rasa (pure Rasa) never undergoes any change. In other words Ātmā which is by nature free gets subjected to Mayā bala. This is called sangavṛtti (Āsaktivṛtti).

134. Ojha gives another example of Āsaktivṛtti when a colouring substance is applied to a white cloth, the whole cloth gets the colour and the colour becomes part of the cloth. It has changed the white nature of the cloth. The same thing applies to changes in Ātmā, when Āsangavṛtti takes place through Māyābala.

135. When pure Rasa joins pure bala, it gives rise to Avyaya Purusa who is balavisiṣta Rasa. The sambandha of Śakti with this Puruṣa goes under Udāravṛtti. This Avyaya Puruṣa supports the Viśva through Udāravṛtti only.

136. The creation of Jagat takes place only through Samavāyavṛtti. When two Karmas unite Samavāyavṛtti takes place. The bala working on Avyaya Puruṣa and the bala working on Akṣara Puruṣa operate together and as a result, this gross Jagat which is Kṣara comes into existence. Both Avyaya and Akṣara remain avyakta i.e. remin unmanifest. While Kṣara becomes the manifested Jagat and Akṣara is the cause for this manifestation. Avyaya never becomes Samavāyi Karaṇa. It is only Akṣara that becomes Samavāyi Karaṇa.

137. It is because of Āsaktivṛtti, changes (Vikāra) tak place only in Kṣara Puruṣa, not in Avyaya or Akṣara Puruṣa. Both Avyaya and Akṣara always remain unattached.

138-140. Udāra, samavāya and Āsaktivṛttis take place in Karma oriented Ātmā as a result of

स्वरूपसंसर्गि बल प्रवृत्यात्मनः स्वरूपेऽस्य तथा स्वभावे ।
शक्तौ च वृत्तौ स्वयमेव भेदः प्रवर्तते तेन च वस्तुभेदः ॥१३९॥

कुतः स आत्मा कुत एव शक्तिः कुतश्च संसर्गविशेषसिद्धिः ।
कुतश्च सृष्टिक्रम इत्थमेतन्न वेद्मि तद्वेद्मि यथा तदस्ति ॥१४०॥

संसृज्यते वा प्रतिसृज्यते वाऽनुसृज्यते वाप्यमृते स मृत्युः ।
सर्गः स मोक्षस्त्वमृताद्विमोको मृत्योः स खण्डस्य न चाखिलस्य ॥१४१॥

मितस्य कस्यापि रसस्य मायाव्यपायतः संभवतीह मुक्तिः ।
न तेन सर्वस्य मितस्य मायामुक्तिः प्रकल्प्या प्रतिभावभेदात् ॥१४२॥

९. मायाधिकरणम्

अथो रसे तत्र बलस्य सर्गादुदेति योऽयं विविधो विशेषः ।
कुतः स आयाति वियाति स क्वेत्यजानता सा कथितात्र माया ॥१४३॥

सामान्यमाया महती च मायाऽन्यो योगमायेति भवन्ति मायाः ।
तिस्रः प्रसिद्धा अथ योगमायां तां विष्णुमायामिति केचिदाहुः ॥१४४॥

स्वरूपसंसर्गवशाद्रसे स्थितं बलं विशेषद्वयमत्र भावयेत् ।
मात्रां च संस्थां च ततः स मात्रया संसृज्यते तद्वदसौ च संस्थया ॥१४५॥

छन्दः स्वरूपं द्विविधं तदुक्तं या तत्र मात्रास्त्यथ याऽत्र संस्था ।
दिग्देशकालैः प्रमितिस्तु मात्रा छन्दो मितं तत्कृतवृत्तमाहुः ॥१४६॥

Mayā bala. However śuddha Rasa remains unattached. Though actually Rasa and bala have the same form, the samsargas mentioned above involving bala, create differences in Ātmasvarūpa, Ātmasvabhāva, Śakti and Vṛtti. The result is the appearance of differences in the created vastus. We do not know in what way all these interact but only know what the final result looks like.

141. Mṛtyu interacts with Rasa in many ways during the sṛṣti process. When Mṛtyu leaves a part of creation oriented Rasa, then Moksa takes places for that part (for those individuals).

142. Rasa enveloped by bala leads to Samsāra when Rasa gets released from Mayābala and gets back to its original form of limitless ocean then Mukti takes place.

This Mukti is only for that individual thing and not for all things in Samsāra. In other words Ātmajñānodaya takes place only to a few individuals and they get Mukti.

9. Māyādhikaraṇam

143-144. When bala joins Rasa several things take place. Where do these balas come from? How do they disappear? These are not easy to understand. This is Māyā. Therefore there is nothing wrong in naming bala as Māyā. Māyā is of three kinds. They are Sāmānya Māyā, Mahati Māyā and Yoga Māyā. Some people call Yoga Māyā as Visṇu Māyā.

145. Going into the etymology of the word Māyā, Ojha says 'मा' means to measure. Here unlimited Rasa is dissected into sections by Māyā which is bala and which is itself limited. This state of dissected portion of Rasa caused by Māyābala is called Samsthā (रसस्य या मितिः सा मात्रा। मात्रया

जात्याकृतिव्यक्तिकृतिस्तु वर्णच्छन्दः कृतं तेन तु वर्णवृत्तम् ।
मात्राकृतं वर्णकृतं स्वरूपं यस्योच्यतेऽसौ पुरुषः प्रदृष्टः ॥१४७॥

औपाधिकस्तस्य मतः स मात्रासंसर्ग एतेन रसस्य खण्डः ।
न वस्तुगत्या परिकल्पनीयो घटस्थिताकाशवदर्थबाधात् ॥१४८॥

अणूनि रूपाणि बृहन्ति नानाविधानि मृत्योः स्वयमुद्भवन्ति ।
तत्सर्गरूपावरणेन पूर्णाखण्डामृतं खण्डवदेव भाति ॥१४९॥

तस्यामितस्यापि मितिः कृतेयं माया समायाति वियाति चेयम् ।
मितिस्तु माया मित एव मायीश्वरोऽस्य मायामयमेव राष्ट्रम् ॥१५०॥

रसे बलस्याथ भवन्ति संस्थाः संसर्गभेदास्त्रिविधाः प्रसिद्धाः ।
बन्धश्च योगश्च विभूतिरेता रसे भवन्ति त्रिविधा हि संस्थाः ॥१५१॥

बन्धक्रमेण प्रभवेदियं वाक् प्राणस्तु योगक्रमजो निरुक्तः ।
मनो विभूतिक्रमतः प्रवृत्तं संसर्गभेदात् त्रय आत्मसर्गाः ॥१५२॥

संसृज्य तस्मिन् प्रतिसृज्य भूयो यत्रैष नानात्वमुपैति मृत्युः ।
तत्राभ्वमायाति वियाति तस्मात् तदभ्वमस्मिन्महती हि माया ॥१५३॥

यदद्भुतं यत्वसदेव दारुणं यतः पृथग्भावमिवात्मनोऽर्थ्यते ।
आशङ्कते चात्मनि विक्रियां यतो लोके तदभ्व तदु यक्ष उच्यते ॥१५४॥

रसस्य यत्परिछिन्नं रूपं तद्रूपं संस्थेत्युच्यते। मात्रां संस्थां च या उद्भावयति सा माया।) (मा छन्दःप्रमा छन्दः - श्रुतिः).

146. In Chandas Śāstra Mātrāniyama or Varṇaniyama is called Chandas. Vāk subjected to Chandas is called Vṛtta.

147. When the limiting action (miti) of Māyā on Rasa produces a Puruṣa belonging to a particular type and having size conforming to that type, then Miti corresponds to Varṇa chandas and Mātrā chandas.

148. Actually what Māyā does is to envelop a portion of Rasa so that a habitat to isolate the Puruṣa (who is nothing but Rasa covered by bala) from the surroundings can be created. It is like producing ghatākāśa from Akhandākāśa.

149. When balas of different magnitudes operate on Rasa, they produce things of different sizes with the support of Rasa which is all the time pūrṇa and limitless.

150. Māyā goes on appearing and disappearing and therefore it is ephemeral. But its activity, viz Miti brings the Iśvara, who can be called Māyī into existence. This Viśva which it creates with the support of Rasa (Māyī Puruṣa) is therefore Māyāmaya.

151-152. We have already discussed the three samsargas of Rasa and bala in which Rasa gets three Samsthas - Bandha gives rise to Vāk. Yoga gives rise to Prāna and Vibhuti gives rise to Manas. These are called Ātma sargas.

153. On the Ātma samasthā balas again and again operate and pile up to create the various things which we see in this Viśva. While the Ātma Samasthā goes under the name Ābhu the things which balas create by piling on one another (citi) with the support of Ābhu are called Abhva or

अत्यद्भुतं चासदिदं भयावहं ततः पृथक्त्वं पुनरिष्टमात्मनः ।
विभाव्यते ब्रह्मणि विक्रिया ततस्तद्ब्रह्मणोऽभ्वत्रितयं प्रकल्पते ॥१५५॥

रूपं च तत्कर्म च नाम चेति प्रजायते ब्रह्मणि कर्म्मबन्धात् ।
त्रयं तदभ्वं तदु यक्षमुक्तं पुनः पुनस्तन्म्रियतेऽमृतस्थम् ॥१५६॥

न सर्वथादो म्रियतेऽमृते स्थितं ततोऽमृतो मृत्युरथामृतं पुनः ।
यदावृतं नित्यमनेन मृत्युना रसः स तस्माद्बहुरूपकर्म्मवान् ॥१५७॥

स्वरूपसंसर्गि बलं तु भावो वृत्तित्व-संसर्गि बलं च कर्म्म ।
भावः स यन्नाम यदस्य रूपं मात्रा च संस्थेत्युभयं हि रूपम् ॥१५८॥

घटत्वमाद्यं न ततः पृथक् स्याद् घटस्य कर्म्मेत्यखिलेषु विद्यात् ।
घटस्य यन्नाम घटस्य मात्रा संस्थेति रूपं च घटस्य भावः ॥१५९॥

ज्योतिर्निबद्धं बलमस्ति रूपं प्राणेन संबद्धबलं तु कर्म्म ।
स्यान्नाम सम्बद्धबलं तु वाचा मायाबलानि त्रिविधानि तानि ॥१६०॥

Yakṣa because they are Māyāmāya and therefore ephemeral. These are characterised by Nama Rūpa and Karma and go on changing i.e. appearing and disappearing again and again. This is what exactly Jagat is. [cf. "तुच्छेनाभ्वभिहितं यदासीत्" (R.V)].

The Satapatha Brāhmana says, "अथ ब्रह्मैव परार्घमगच्छत्। तत्परार्धं गत्वैक्षत। कथं न्विमान् लोकान् प्रत्यवेयमिति। तद् द्वाभ्यामेव प्रत्यवैद रूपेण चैव नाम्ना च। ते हैते ब्रह्मणो महती अभ्वे। स यो हैते ब्रह्मणो महती अभ्वे वेद महदैवाभ्वं भवति। ते हैते ब्रह्मणो महती यक्षे। (श.ब्रा. 11:2.3.1-5).

In all these cases Rasa is unaffected except it gives support to the balas. When balas disappear Rasa becomes free.

154. Ojha explains why these are called Abhva and Yakṣa. Because they are adbhuta (curious), because they are Asat and yet dāruna (frightening), and because they try to take a form different from Ātmā and produces distortions in Ātmā, they are called Abhva and Yaksa.

155-156. It is bala only that is curious, frightening and at the same time Asat. Having its origin in Brahman itself it produces distortions in Brahman through the Abhva triad and always tries for an existence separate from Ātmā. Nāma, Rūpa and Karma appear as a result of bondage of Karmas. They are produced in Brahman and are supported by it. They appear again and again and get destroyed again and again.

157. This does not mean that there is a stage in which all balas disappear. Because it has the support of amṛta. This Abhva which is mṛtyu never dies but goes on changing its form. [cf. (अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् (श.ब्रा)]. Rasa which is all the time enveloped by balas is made to take many forms and perform many karmas.

158. Nāma and Rūpa constitute the bhāva of a substance. They are their identity traits. Karma refers to its natural activity. Bhāva which is bala category results from Svarūpa samsarga of bala with Rasa. Kriyā which is again bala results from Vṛttitva samsarga of bala with Rasa. Rūpa carries both Samstha and mātrā characteristics.

159. In a pot, the form of the pot already exists in it. It is not separate from the pot. The name, rūpa and karma of pot exist in the pot. Mātrā remains in the name of the pot and distinguishes it from other things. In the rūpa both mātrā and samsthā characteristics are present.

तद्ब्रह्मणोऽभ्वं परपूरुषे च प्रवाह नित्यं ध्रियतेऽक्षरे वा ।
क्षरे त्वनित्यं भवतीह भावः स्यादप्यभावो रसविप्रकर्षात् ॥१६१॥

पूर्वासतोऽपि प्रभवस्थया यः प्रतिष्ठयाऽभ्वत्रितयस्य योगः ।
स एष भावोऽथ तया वियोगो भवेदभावोऽप्युभयः स मर्त्यः ॥१६२॥

तदेष भावेषु यदस्ति नानाविधत्वमुक्तः स विशेष एव ।
तत्रैकभावेऽपि भवन्त्यनन्ता इमे विशेषा इति भावसिद्धिः ॥१६३॥

सा योगमाया ऽन्वितयोस्तु कर्म्मणोः पूर्वे प्रतिष्ठे उभये निजाभ्वतः ।
यदि च्यवेते अथ चेन्नवा भवत्येका प्रतिष्ठेह नवाभ्वगामिनी ॥१६४॥

१०. शक्त्यधिकरणम्

वृत्तित्वसंसर्गवशादथास्मिन् रसे समन्वेति बलं यदन्यत् ।
सा शक्तिरुक्ता प्रकृतिः स्वभावः प्रोद्भावयत्याश्रयभोग्यमर्थम् ॥१६५॥

एतद्ग्रहातिग्रहरूपसर्गप्रसिद्धरूपः प्रथितः स आत्मा ।
स्वभोग्यसम्पादकमेतदन्तःस्थितं तु कर्म्मैव मतास्य शक्तिः ॥१६६॥

160. Rūpa results from bala linked to Manas (Jyotis). Karma results from bala linked to Prāna and Nāma results from bala linked to Vāk. All the three are Māyā balas.

161. Abhva triad is supported by Avyaya and Akṣara. In the case of Kṣara it is sometimes there and sometimes not there depending upon the presence or absence of Rasa.

162. Though a thing did not exist before the yoga of Nāma, Rūpa and Karma, this triad brings into existence an identifiable thing through Vākpratisthā. If Vākpratisthā is not there the thing also does not come into existence. The yoga of Abhva triad gives sattā to the substance. When the Pratiṣthā given by Vāk is absent, the substance ceases to exist. Here, Bhāva, and Abhāva belong to martya category.

163. It is the triad Nāma, Rūpa and Karma that enables us to distinguish one substance from another. When there are an infinite number of distinguishing features, there is ekabhāva, we say pūrnabhāva exists.

164. Bala brings into existence mātra and Samsthā by producing limitations in the infinite ocean of Rasa. This bala is called Samānyamāyā. That which produces nāma, rūpa and karma is called Mahamāyā. The mahatva (greatness) arises because of the āvarana (cover) it produces on Rasa. When two things join together it is called Yogamāyā. When two karmaviśiṣta rasas join together and if the karmas of both leave after union then it gives rise to a new thing having new nāma, rūpa and karma. This is the effect of Yogamāyā. The original Ātman is completely covered by Yogamāyā and is not discernible. That is why the Lord said in Gita, "नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।"

10. Śaktyadhikaraṇam

165-166. When more and more balas pile on the initial bala (māyābala) supported by Rasa, then the samsarga is called Vṛttitva samsarga. The balas associated in this samsarga is called Śakti, Prakṛti, Svabhāva etc. By this process the objects of bhoga (enjoyment) for the Ātman are created.

विना न शक्त्या पुरुषः क्वचित् स्याच्छक्त्या विशिष्टः पुरुषोऽपदिष्टः ।
यदस्य शक्त्या क्रियतेऽस्य भोग्यं तदर्थजातं पुरुषार्थमाहुः ॥१६७॥

क्वचित्तु शक्त्योपहितं नु कर्म्मातीताऽमृतं यत्पुरुषं वदन्ति ।
तदेतदारोपकृतं यतोऽत्रामृते भिदा नोपहिते विशिष्टे ॥१६८॥

११. पुरुषाधिकरणम्

रसो बलं चेति परस्परेणाव्यावृत्तरूपावुदितौ हि धर्म्मौ ।
रसेन धर्म्मेण बलाख्यधर्म्मः संभूय धर्म्मी भवतीह भावः ॥१६९॥

तत्र ग्रहातिग्रहरूपमाहुः संसर्गमेतं त्वमृतेन मृत्योः ।
ग्रहोऽमृतं मृत्युरतिग्रहो वा न चान्यदन्येन विना कृतं स्यात् ॥१७०॥

बलेन धर्म्मेण विशिष्टरूपो धर्म्मी रसो यः पुरुषः स उक्तः ।
सम्बन्ध उक्तोऽव्यतिरेकनित्यस्तयोस्ततोऽयं पुरुषोऽस्ति सर्वः ॥१७१॥

पुरु व्यवस्यन् पुरुधा स्यति स्वतस्ततः स उक्तः पुरुषश्च पूरुषः ।
पुरा स रुष्यत्यथ पूर्षु रुष्यते स पूरुषो वा पुरुषस्तदुच्यते ॥१७२॥

धीप्राणभूतस्य पुरे स्थितस्य सर्वस्य सर्वानपि पाप्मनः खे ।
यत्सर्वतोऽस्मादपि पूर्व औषत् स पूरुषस्तेन मतोऽयमात्मा ॥१७३॥

This Śakti works on Ātman through the sambandha called grahātigrahabhāva. In this it is not possible to say which is Graha which is Atigraha. In some cases Ātmā is graha and Śakti is Atigraha. In some other cases it is the reverse. But both always go together.

167. When the Ātmā has undergone grahātigraha samsarga with Śakti, it is Śakti that constitutes the Karma which provides the objects of enjoyment for Ātmā.

168. The Puruṣa who comes into existence as a result of māyā bala is never seen without Śakti. It is this Śakti that provides the Artha (objects) for the enjoyment of Puruṣa and that is why they constitutes Purusārtha.

11. Puruṣādhikaraṇam

169. Sometimes Rasa is in an imposed condition on Śakti and there it does not take part in the Karma. In other words it is in Karmātita state. But strictly speaking we can use the word Puruṣa only when Śakti mixes with Rasa and becomes a part of it. Then only the distinct entity Puruṣa emerges. In other words only balaviśiṣta Rasa is to be named as Puruṣa (Parātpara cannot be called Puruṣa, though in some rare cases the usage of Puruṣa in the case of Parātpara occurs in Śruti (as 'परात्परं पुरुषमुपैति' - उप).

170-171. The word Puruṣa refers to Ātmā in Śruti. When Rasa and bala enter into sambandha the Rasa is forced to acquire the dharmas of bala which are superimposed over its own dharma. This state of Rasa which has acquired the dharmas of bala is called Puruṣa who is a Dharmī. This Rasa bala sambandha happens all the time. It is this Rasamaya balaviśiṣta Puruṣa that is responsible for all the creations in the Jagat. That is why the Śruti says, 'पुरुष एवेदं सर्वम्'.

172-174. In the next three verses, Ojha explains the etymology of the word Puruṣa.

स व्यक्तभूते वसति प्रभूते शरीरभूते पुरुषस्ततोऽसौ ।
पुरे निवासाद्दहरादिके वा वसत्ययं ब्रह्मपुरे ततोऽपि ॥१७४॥

स पुरुषः स्यात् त्रिविधस्तदात्मनोः संसर्गिणोर्भेदवशादवस्थया ।
शुद्धं बलं शुद्धरसे समन्वितं यद्रूपमायाति रसोदरे बलात् ॥१७५॥

"न तस्य कार्य्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च" ॥१७६॥ (श्वे.उ.६.८)

स उत्तमोऽनुत्तम उच्यते परः स चाव्ययः सोऽपि च शाश्वतो मतः ।
क्षराक्षराभ्यां स परस्ततः परः स उत्तमोऽतीत्य च तौ यतः स्थितः ॥१७७॥

यथाक्षरः शक्तिविभक्तियुक्तिभिर्विभज्यतेऽनेकविधस्स्वरूपतः ।
तथा विभक्त्या न विभज्यते यतस्ततोऽव्यये नाम स उच्यते परः ॥१७८॥

पराक्षरस्यान्तरनेकधाऽक्षरो यथोदयं प्राप्य निवर्तते पुनः ।
तथा परेऽस्मिन्नपरो भवन् परो निवर्तते कोऽपि स तेन शाश्वतः ॥१७९॥

पुरु बहुधा स्यति (व्यवस्यति-कर्म करोति इति पुरुषः ।

पुरु बहुधा स्यति स्वत एवानेकरूपतां गच्छति इति पुरुषः ।

पूर्षु रुष्यते-पुरेषु बध्यते इति पुरुषः ।

पुरा सर्वतः पूर्वं रुष्यति हिनस्ति रसं, रसस्य मितिकरणमेव हिंसा-इति पुरुषः ।

मनःप्राणवाचां परपुरुषस्य कलानां पाप्मनः बलानि पुरा सर्वतः पुर्वं औषत् अदहत् इति पुरुषोऽयमात्मा ।

पुरे दहराकाशनाम्नि ब्रह्मपुरे वसति इति वा अयं पुरुषः ।

व्यक्तभूते प्रभूते शरीरभूते वसतीति पुरुषः ।

175. This Puruṣa is of three kinds. Avyaya, Akṣara and Kṣara. This has been made clear in Bhagavadgītā. They are produced by differences in samsarga. When pure bala enters into pure Rasa, the resulting state is Rasa predominant and this is the state of Avyaya Puruṣa who is Manas predominant.

176. Ojha then quotes a passage from Śvetaśvataropaniṣad which describes this Para Puruṣa (Avyaya Purusa) thus :

"He has nothing to do. Nobody else is equal to him or superior to him. He commands infinite power. Śruti describes him in various ways. Jnāna, Bala and Kriya are his natural assets." (Śve.up. 6.8)

177. He is called Uttama. Because there is no Uttama above him, he is called Anuttama also. He is Para, Avyaya and is eternal. He is above Akṣara and Kṣara because he rules over them.

178. Whereas Aksara is differentiated by his many śaktis and the many ways in which he appears Avyaya does not divide himself into many forms (Vibhaktis). He is therefore called Avyaya, just like in Vyākarana Śastra, name Avyaya occurs to that entity which does not take Vibhaktis (cf. **सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु। वचनेषु च सर्वेषु यन्न व्येति तदव्ययम्** ॥). He is also called Para.

179. One Akṣara is above all others. It is called Para Akṣara. Many intermediate Akṣaras appear but ultimately they all merge in Para Akṣara. Such a thing does not take place in the case of Para

अथोत्तमस्यास्य रसे यदा बलं संसृज्य सर्गाय समर्थते पुनः ।
तदा भवत्यक्षरपूरुषः स वै सर्वज्ञ आत्मा स च सर्वशक्तिमान् ॥१८०॥

यथा सुदीप्तादनलात् स्फुलिङ्गाः सहस्रशो यान्त्युदयं सरूपाः ।
तथाक्षरात्सर्वविधा हि भावा भवन्ति तत्रैव तथाऽपियन्ति ॥१८१॥

यश्चाक्षरो यश्च परस्तदेतौ दिव्यावमूर्तौ पुरुषावजौ स्तः ।
बाह्यान्तरौ चामनसौ च शुभ्रावप्राणकौ तत्पशुता निषिद्धा ॥१८२॥

मनः सवाक्प्राण इति त्रिधास्य प्राणस्ततोऽवाङ् मनाः स उक्तः ।
अर्चिर्भयः सूक्ष्मतमोऽक्षरोऽयं तत्स्था हि लोका अपि लोकिनश्च ॥१८३॥

तमक्षरं भूतभृतं प्रचक्षते सत्यं च विज्ञानमनन्तमच्युतम् ।
कूटस्थमव्यक्तमपि ध्रुवं विदुः परावरं सेतुमलक्ष्यमीश्वरम् ॥१८४॥

खे निश्चले वायुरिव प्रचारी भूतानि सर्वाणि परेऽक्षरेऽस्मिन् ।
सन्त्यास्थितान्येव सति स्थितानि बिभर्ति भूतानि स भूतभृत् ततः ॥१८५॥

सत्यं च विज्ञानमनन्तमित्थं भेदास्त्रयः सन्ति तदक्षरस्य ।
विस्रंसते तस्य रसो विसर्गे तथापि नैष च्यवते स्वरूपात् ॥१८६॥

Avyaya. He is always one only and is eternal.

180. When Māyābala appears on Avyaya who is Rasapradhāna and tries to drag him into the creation process, Akṣara Puruṣa is formed on him as an off shoot. This Akṣara Puruṣa who is creation oriented is all knowing and all powerful Ātmā. Ojha then quotes a passage from Mundakopaniṣad which says,

181. "Just like thousands of sparks get out from a glowing cinder in the same way Akṣara gives rise to many forms which ultimately merge with it". (Muṇd.up-2.1.1).

182. Akṣara Puruṣa and Para Puruṣa are described in Śruti as Divya Amūrta (bodiless), Puruṣas, having no birth (Aja) and pervading everywhere. They are devoid of mind, pure and have no prāna. In other words they are not connected with Manas Prāna and Vāk of material nature containing bhūta mātras. This has reference to Upaniṣadic statement.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रः ह्यक्षरात् परतः परः ॥ (Muṇd.Up-2.1.2).

183. In the earthly beings Manas, Prana and Vāk exist. Because Akṣara Puruṣa is prāna pradhāna, Prāna takes the first place in him and then Vāk and then Manas exist. Akṣara has a very subtle form and has jyotis svarūpa. All the lokas together with their residents have support in him.

184. This Akṣara is called Bhūtabhṛt, Satya, Vijñāna, Ananta, Acyuta, Kutastha, Avyakta, Dhruva, Parāvara, Setu, Alakṣya and Iśvara.

Ojha explains all these terms.

185. Parama Mahān Aksara is Bhūtabhṛt because he supports all the bhūtas who are mortal just like Ākāśa supports the moving wind.

186-187. Akṣara has three forms viz Satya Vijñāna and Ananta. With these he pervades the

कल्पान्तकालेऽखिलभूतसंघस्तदक्षरस्य प्रकृतिं प्रयाति ।
विष्टभ्य च स्वां प्रकृतिं स कल्पोदये पुनस्तानि सृजत्ययत्नः ॥१८७॥

वशात् प्रकृत्या अवशास्तु भूतग्रामा भवन्तीह लयं प्रयान्ति ।
न तानि कर्माणि यदक्षरं तं बध्नन्ति कूटस्थमतो वदन्ति ॥१८८॥

कूटो हि मायामयबन्धयन्त्रं मिथ्याकृता वाप्यथ क्लृप्तराशिः ।
कूटोऽग्रभागः शिखरं च तस्मिन् स्थाता स कूटस्थ इति प्रसिद्धः ॥१८९॥

य एकरूपोऽखिलकालवृत्तिः कूटस्थमेतं च वदन्ति सन्तः ।
अव्यक्त उक्तः स हि यः परस्ताद् घनीभवन् व्यक्तिदशामुपैति ॥१९०॥

ये तु क्षरा यानि रजांसि तानि प्रसह्य सर्वाण्यपि संसरन्ति ।
अन्तस्थितः संसरताममीषां स निश्चलो न व्यथते ध्रुवस्तत् ॥१९१॥

क्षरं हि विश्वं तदिहावरं ततः परं तु विश्वातिगतं यदुत्तमम् ।
यदक्षरं तद्धि परावरं स वै सेतुः परं पारमुपैति तद्गतः ॥१९२॥

ईक्षामहेऽक्षैर्वयमत्र तैस्तैः प्रज्ञानुषक्तैर्न तया विमुक्तैः ।
प्रज्ञा तु विज्ञानभृतैव बोद्ध्री तेनेह लक्ष्यं न तदस्ति लक्ष्यम् ॥१९३॥

Jagat. All the created bhūtas receive Rasa from Akṣara but he remains unaffected in his form by this activity. Gīta says,

"सर्वभूतानि कौन्तेय प्रकृति यान्तिं मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पान्ते विसृजाम्यहम् ॥"

The same Ojha puts in his words.

188. All the prāṇās depend on Prakṛti Śakti. It produces them and ultimately absorbs them all. This Karmātmaka Śakti cannot bind him who remains in a cage. That is why he is called Kūtastha.

189. Kūta is a Māyā produced cage. Kūta can also mean an illusory bondage. Kūta means a heap. He remains at the top of this bhūta heap and controls them.

The top of a hill is called Kūta. Because Para Akṣara is at the top of everything, he is called Kūtastha.

190. Because he is stable and has one form, he is called Kutastha (कूटस्थः-अविचलः).

Because he is originally in the unmanifest state and later becomes manifest in the form of Kṣara he is called Avyakta.

191. When the Kṣaras and the lokas go on changing and moving out of this Jagat Akṣara remains stable and that is why he is called Dhruva.

192. This Viśva is called Kṣara. Para is Uttama Avyaya Puruṣa. In between we have Akṣara who acts as a bridge (Setu) for us who are Kṣara predominant to reach the Avyaya Puruṣa who is Rasa predominant.

193. When we see a thing we identify it with our eyes and Prajñāna Manas. Then buddhī plays its part to analyse it and keep whatever is required and reject whatever is not required. Indriya

न चास्ति भूतं तदिहाक्षरेण यद् भूतं न भूत्वा भवति स्वतन्त्रवत् ।
स व्याप्नुवन्नेत्यखिलेष्वलं रसं प्रदाय चेष्टे तदतः स ईश्वरः ॥१९४॥

अथाक्षरस्यास्य रसे यदा बलं संसृज्य सर्गाय समर्थते पुनः ।
ततः क्षरः संभवतीह पूरुषस्त्रयस्त्विमे स्यु पुरुषाः पृथग्विधाः ॥१९५॥

सर्वं तदेतत् परमक्षरं क्षरं क्षरं तु कार्य्यं यदिदं प्रदृश्यते ।
यत्कारणं तन्मतमक्षरं तथा परं न कार्य्यं न च कारणं तथा ॥१९६॥

य उत्तमः सोऽस्त्यशरीरपूरुषोऽक्षरादयः सन्ति शरीरयोगिनः ।
प्रियाप्रिये न स्पृशतोऽशरीरिणं शरीरिणोऽथापहतिर्न चैतयोः ॥१९७॥

ग्रामं हि भौतं क्षरसंज्ञमाहुः कूटस्थमत्राक्षरमाहुरन्यम् ।
अन्यं तटस्थं परमाहुरेतान्यध्यूढरूपाणि भवन्ति नित्यम् ॥१९८॥

क्षराणि सर्वाणि तदक्षरे स्युस्तदक्षरं चापि परे निगूढम् ।
तस्मात्त्रिधा भिन्नमपीदमेकं ब्रह्मैव सर्वं जगदेतदाहुः ॥१९९॥

क्षराक्षराभ्यां कृतमस्ति यावद्रूपं हि तावज्जगदेतदाहुः ।
यदन्यदस्माज्जगतः पृथक् स्यात्परं तमाहुः पुरुषोत्तमं च ॥२००॥

manas and buddhi cannot be seen for us. Therefore the question of seeing Akṣara Puruṣa who is inside manas and buddhi does not arise.

194. Akṣara is called Iśvara because he controls all the bhūtas and puts then in their proper place and activity. Because he pervades them and gives Rasa to them he is called Iśvara. He pervades everything by prāna and gives Rasa to all the Kṣaras. Rasa flows from Avyaya to Akṣara and then to Kṣara whose livelihood is looked after by Akṣara.

Ojha then explains how the Kṣara Puruṣa comes into existence.

195. Akṣara Puruṣa is the product of Avyaya Puruṣa. When in the Rasa part of Akṣara Puruṣa piling up of other balas takes place, then Kṣara Puruṣa is produced. All these three Puruṣas are of different types.

196. All these three Puruṣas constitute everything. Kṣara represents Karya (Viśva). Akṣara is the Kārana (cause). Avyaya is only a silent witness to the process though he is the basic support of everything. He is neither Kārya nor Kārana. He is like the stage in a theatre on which all the activities of actors go on.

197. Uttama (Avyaya Puruṣa) does not have a śarīra. Akṣara and Kṣara put on śarīra. Avyaya Puruṣa who is devoid of śarīra does not experience sukha or duhkha. On the other hand Akṣara and Kṣara do experience sukha and duhkha.

198. Kṣara constitutes the world of bhūtas. Akṣara is Kūtastha who rules over them, Avyaya is the tatastha Puruṣa who always remains without any change. All these three always go together.

199. All Kṣaras reside in Akṣara. Akṣara is hidden in Avyaya Puruṣa. Though these are three different entities, they are considered as constituting single Brahman. This entire Jagat is the manifestation of Brahman only.

स व्यक्तभूते वसति प्रभूते शरीरभूते पुरुषः परस्तत् ।
पुर्य्येव वासादयमक्षरोऽपि क्षरोऽपि तस्मात्पुरुषः प्रदिष्टः ॥२०१॥

परः स आख्यायत आदिपूरुषोऽक्षरस्तु योऽस्त्येष पुराणपूरुषः ।
क्षरो य आत्मा स हि यज्ञपूरुषः स एक एषः त्रिविधः पृथग्विधः ॥२०२॥

द्विधैव लोके पुरुषः प्रदिष्टः क्षरोऽक्षरो वा स इदं नु सर्वम् ।
ताभ्यां परो यः पुरुषोत्तमोऽसौ न पूरुषः स्यादिति केचिदाहुः ॥२०३॥

परस्य पूर्वं पुरुषस्य धर्म्मद्वयं यदाहामृतमृत्युरूपम् ।
परात्परं तन्न तयोः पृथक्त्वे निर्धर्मकत्वात् पुरुषत्वमिष्टम् ॥२०४॥

क्वचित्प्रकृत्योपहितं नु कर्म्मातीतामृतं यत्पुरुषं वदन्ति ।
तदेतदारोपकृतं यदऽत्रामृतेऽभिदा नोपहिते विशिष्टे ॥२०५॥

विना प्रकृत्या पुरुषो न हि स्यात् तया विशिष्टस्य तु पूरुषस्य ।
यद्यत्प्रकृत्या क्रियतेऽत्र भोग्यं तदर्थजातं पुरुषार्थमाहुः ॥२०६॥

१२. गद्यमयं पुरुष प्रपञ्चाधिकरणम् ।

द्विविधा सृष्टिः प्रतिपत्तव्या, सामान्यसृष्टिः पूर्वार्ध्या, विशेषसृष्टिः परार्ध्या चेति । सामान्यसृष्टिव्यतिरेकेण विशेष-

200. This Jagat is made up Kṣara and Akṣara. The third Puruṣa who is separate from Jagat is Puruṣottama. Here Avyaya Puruṣa has been given Viśvatīta status.

201. Para Puruṣa is the chief Puruṣa. Akṣara constitutes his Pura (habitat). Because he resides in it he is called Puruṣa. Kṣara constitutes Akṣara's Pura because the latter resides in it and therefore he is Puruṣa. Kṣara produces his own Pura (Viśva) and resides in it and therefore he is also a Puruṣa.

202. Para Puruṣa is called Adi Puruṣa. Akṣara is called Purāna Puruṣa and Kṣara who is Ātmā is called Yajña Puruṣa. One Puruṣa has become three Puruṣas.

203. Some people say that Puruṣas are only two viz Akṣara and Kṣara and they are everything here. The entity which is above both called Puruṣottama in Gītā is really not a Puruṣa.

204. But actually where dharmitva is present, there Puruṣatva also is present. Avyaya Puruṣa consists of both Rasa and bala and therefore he becomes Dharmī and therefore to say Avyaya also is Puruṣa seems to be in order. That is why Gītā has named him Puruṣottama. However Parātpara a state of Brahman prior to the formation of Avyaya and in which Rasa bala distinction does not exist is not a Puruṣa though at one place Śruti says, "परात्परं पुरुषमुपैति दिव्यम्।". To get over this contradiction Ojha has said elsewhere Para is used here to distinguish between Īśvarāvyaya and Jīvāvyaya.

205. Sometimes the term Puruṣa is applied when Prakṛti is imposed on Rasa which is beyond Karma. Here bala is Prakṛti and that is imposed on Amṛta. It is proper to call bala viśiṣta Rasa as Puruṣa. To call balopahita Rasa as Puruṣa is artificial and is strictly not correct.

206. Without Prakṛti Puruṣa does not appear. Whatever Prakṛti does becomes the bhogya of Puruṣa and that is what is called Puruṣārtha.

सृष्टिर्नोपपद्यते, तस्मात् तामेव सर्वभूतसाधारणीमादौ व्याख्याय पश्चात् प्रातिस्विकीः काश्चित् प्रदर्शयिष्यामः ॥

बृंहणबलो रसो ब्रह्म। बृंहमाणं तत् त्रिधा संपद्यते-चित् चेतना चित्यं च। यत्रैताः सर्वा बलानां बलैश्चितयो भवन्ति, तदावपनं चिद् ब्रह्म। यत एताश्चितयो भवन्ति, तदिदं चितिप्रयोजकं चेतना ब्रह्म। अन्यदन्यस्याङ्गं भवद् यदुपचीयते, तच्चित्यं ब्रह्म। रसप्रधाना चित्। समबलरसा चेतना। बलप्रधानं चित्यम्। चिद् ब्रह्म अव्ययम्। चेतना ब्रह्म अक्षरम्। चित्यं ब्रह्म क्षरमित्याहुः। समन्वितं चेदं त्रितयमेकं रूपम्। तथा च क्षरब्रह्माक्षरब्रह्माविनाभूतेऽव्ययब्रह्मणि पुरुष शब्दः। तादृशः सप्तभिः पुरुषैः कृतरूपे तावदेकस्मिन् पुरुषे प्रजापतिशब्दः। तस्यैतस्य चत्वारः पुरुषा आत्मा। द्वौ पक्षौ। पुच्छमेकं प्रतिष्ठा। तेऽमी सप्तापि प्राणाः। अथैषां सप्तानां पुरुषाणां या श्रीः, यो रसः स एतस्य शिरो मनोमयम्।

अयमत्राभिसन्धिः—योयं प्राक् त्रिधातुः पुरुष आख्यातः, स खल्वसंख्यातैरनियतैरल्पाधिकैः पञ्चजातीयैः क्षरप्राणैः पञ्चभिश्चाक्षरप्राणैः पञ्चधातुना चैकेनाव्ययेन कृतमेव सर्वदा रूपं धत्ते। तत्र बीजचितिः, देवचितिः, भूतचितिः, प्रजा वित्तमिति पञ्च क्षराः। अविद्या, काम, कर्म्म, वीर्य्य, शुक्रैर्बीजचितिः। अग्निवाय्वादित्यचन्द्रसोमैर्देवचितिः। आकाश-वायुतेजोऽम्बुपृथ्वीभिर्भूतचितिः। संतानः प्रजा। परिग्रहो वित्तम्। अथ ब्रह्मा, विष्णुः, इन्द्रः, अग्निः, सोमः—इति पञ्चाक्षराः। प्रतिष्ठा ब्रह्मा। यज्ञो विष्णुः। इन्धनमिन्द्रः। तेजनं स्थूलस्य तीक्ष्णीकरणमवयवस्फोटोऽग्निः। स्नेहोऽवयवसंकोचो घनीभावः सोमः। अथानन्दो, विज्ञानम्, मनः प्राणो वागिति पञ्च धातुरव्ययः। पञ्चाप्यते विभागा आमोदप्रमोदानाम्, ज्ञानविज्ञा-नानाम्, चेतनाशक्तेः, सर्वविधप्राणानाम्, वाचां चाऽवरोधाय पञ्च कोशा भवन्ति। विभज्यैते सर्वेऽस्मिन्नव्यये प्रतितिष्ठन्ति। इत्थं च पञ्च क्षराः, पञ्चाक्षराः, पञ्चाव्ययधातवः—इत्येताः पञ्चदश कलाः स्युः। परात्परस्तासां षोडशीकला। स इत्थं

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12. Puruṣaprapancādhikaraṇam (in prose)

Ojha begins a lucid exposition of the evolution of Puruṣa in prose style.

Creation is of two types. One is Sāmānya sṛṣti which constitutes the first half (Purvārdhya) and Viśeṣa sṛṣti which constitutes the second half. Without completion of Sāmānya sṛṣti, Viśeṣa sṛṣti does not take place.

Ojha therefore takes up Sāmānya sṛṣti first. He is going to deal with some Viśeṣa sṛṣtis later.

Brahman is Rasa capable of blossoming into Viśva with the help of balas which are created in itself. This bṛmhaṇa (blossoming) takes place in three ways, viz Cit, Cetana and Citya. Where balas pile upon balas, the seat of action is Cidbrahman. That which causes these pilings is Cetanābrahman. Where the pilings become the part of another piling, it is called Cityabrahman. Cit is Rasa predominant. Cetanā has both Rasa and bala in equal measure. Citya is bala predominant. Cidbrahman is Avyaya. Cetana brahman is Akṣara and Cityabrahman is Kṣara. All these three remain together to give one form. Avyayabrahman which is never seen without Akṣara and Kṣarabrahmans is called Puruṣa. Seven such Puruṣas take one form called Prajāpati. Four of these Puruṣas make the Ātmā of Prajāpati. Two form his wings. One forms tail which gives him Pratisthā. All these seven are prānas. The Śrī part of all these Puruṣas constitutes his śiras which is manomaya (cf. श.ब्र. 1.6.1.1. See also our book, What is Veda? pp 23-24).

Earlier we talked of a Puruṣa who has three dhātus (Avyaya, Akṣara and Kṣara). He always takes one form with many Kṣara prāṇas of five kinds (prāṇa, āpah, vāk, anna, and annāda), which may be few or many of each kind, five kinds of Akṣara prānas and one Avyaya with five dhātus. There are five Kṣaras in him viz bīja citi, consisting of Avidya, Kama, Karma, Vīrya and Śukra, Devaciti consisting of Agni, Vāyu, Āditya, Candra and Soma, Bhutaciti consisting of Akāśa, Vāyu, Agni, Ambu (Waters) and Pṛthvī, Praja consisting of offsprings and Vitta (wealth) of different forms.

षोडशकलः पुरुषः (षोडशी)। षोडशकलं वा इदं सर्वम् (कौ० ब्रा० १६।४) इत्याहुः। तेष्विदमव्ययं न कारणं न कार्य्यम्। अथाक्षरं निमित्तकारणम्, क्षरं तु समवायिकारणं परिणतं कार्य्यजातं चेति विभागः ॥

क्षरविकाराः सर्वेऽप्यमी अक्षरादेव जायन्ते। ते चाक्षरप्राणा ब्रह्मविष्णिवन्द्राग्निसोमाख्याभिः प्रतीताः पञ्चजातीया एव भवन्ति। तेषु चायं मध्यमः प्राणः इन्द्रः प्रतिपत्तव्यः। "एकैको वै जनतायामिन्द्रः" (तै० ब्रा० १।४।६) इति श्रुति-सिद्धान्तात्। स हि सर्वानन्यांस्तान् प्राणानिन्द्रियेणेन्धे। त इद्धाः सप्त नानापुरुषानसृजन्त। तैरेव सप्तभिः पुरुषैः स पूर्वनिरुक्तो-ऽतिष्ठावा पुरुषो गर्भीभवति। एष खलु पुराणः पुरुषः सप्तस्वेतेषु यज्ञपुरुषेष्ववारपारीणोऽभिव्याप्नोति।

तत्र यदूर्ध्वं नाभेस्तौ द्वौ, यदवाङ्नाभेस्तौ द्वौ, त इमे चत्वारः पुरुषा आत्मा। यस्य वा शरीरभागस्य सत्त्वे शरीरिणः सत्त्वं न च्यवते सोऽङ्गी पुरुषोऽङ्गपुरुषाणामात्मा। येषां तु विनाशेऽपि वस्तुनः सत्त्वं नापोद्यते, तान्यङ्गनि पक्षपुच्छानीति विद्यात्। अथतस्मादात्मनः पनरन्या द्वा परुषा पक्षा। तावाकञ्चनप्रसारणाभ्या विकमहत् भवतः॥ अथ पच्छमकः प्रतिष्ठाप्राणः॥ यतः खलु शरीरमिदं पृथिव्यनुगृहीतं तदायत्तं दृश्यते स प्रतिष्ठाप्राणः तदित्थं सप्तभिः पुरुषैः कृतरूपो योऽयमेकः पुरुषः, स चित्योऽग्निः॥ स प्रजापतिः। तस्मिन्नेते चीयमानाः सप्त पुरुषाश्चित्यं शरीरं नाम॥ अथ यैतेषां सप्तानां पुरुषाणां श्रीर्यो रस आसीत्, तमूर्ध्वं समुदौहन्। सोऽयमत्र चितेनिधेयोऽग्निः। तदस्य शिरोऽभवत्। तस्मिन्नेतस्मिन् सर्वे देवाः श्रिताः। अत्र हि सर्वेभ्यो देवेभ्यो जुह्वति।

इत्थं च प्रथमः पुराणपुरुष आधारः। स हि सप्तानामेषामावपनरूपत्वादेकीभावायोपयुज्यते। तं वयोनाधपुरुषं वक्ष्यामः। तत्रैते सप्त पुरुषा वयांसि। सप्ताप्येते चित्योऽग्निरेकः शरीरम्॥ अथैतस्मिन्नाधीयमानाः सप्त श्रियो निधेयाग्निः पुरुषः। स आहवनीयः। तथा चेत्थं वयोनाधपुरुष (१) वयः पुरुषा (२) हवनीय पुरुषैरेतै (३) रतिष्ठावाग्नि (१) चित्याग्नि (२) निधेयाग्नि (३) भिर्वा कृतरूपे पुरुषे प्रजापतिशब्दो निरूढो द्रष्टव्यः॥

Brahmā, Viṣṇu, Indra, Agni and Soma are the five Akṣarās. Brahmā provides Pratiṣtha (stability). Viṣṇu is Yajña. Indra is indhana (that which activates) Agni is Tejana (that which sharpens the organs). Soma is contracting tendency that makes the organs dense and strong.

Ānanda, Vijñāna, Manas, Prāna and Vāk arethe five dhatus (components) of Avyaya. There are five Kośas containing these. Āmoda Pramoda (Samṛddhānanda) is the inner most kośa. Then we have the kośa for Jñana and Vijñāna, then a kośa for Cetanāśakti (manas) then a kośa for all kinds of prānas. The outermost kośa is Vāk (matter) kośa. These reside in Avyaya Puruṣa as separate entities. Thus five kalās of Avyaya, five kalās of Akṣara, five kalās of Kṣara and one Parātpūra form the sixteen kalās of Prajāpati. He is therefore called Sodaśī Puruṣa.

The Kausītakī Brāhmana says, "षोडशकलं वा इदं सर्वम्". In this Puruṣa Avyaya is neither Kārya nor Kāraṇa. Akṣara is Nimitta Kāraṇa, Kṣara is Samavāyi Kāraṇa. What results is Kārya which is Viśva.

All changes in Kṣara are initiated by Akṣara only. The Akṣara prāṇas are only of five kinds viz Brahmā, Viṣṇu, Indra, Agni and Soma. Of these the central prāṇa is Indra. The Taittirīya Brāhmana says that Indra plays a role in every group of prāṇas. He goads all other prāṇas through indriyas. These activated prāṇas created seven puruṣas. With these seven Puruṣas he pervades and rules all others and this purāṇa puruṣa presides over all the other seven Puruṣas who are Yajña Puruṣas and pervades everywhere.

The four Puruṣas who form his Ātmā are the two prāṇas above his navel and the two below his navel. The chief Puruṣa is present as long as his śarīra is present and therefore he is called Angī and is the Ātmā of all Angapuruṣas. The śarīra does not get destroyed even if the wing and tail prāṇas are absent. In this way two Puruṣas representing wings are the angas of Ātmān. They have power

तमेतं प्रजापतिं सर्वासु भूतसृष्टिषु बीजं विजानीयात्॥ नैतमव्ययं क्षराक्षरसंपन्नं प्रजापतिं विना कदाचिदपि क्वचिदपि काचिदपि भूतसृष्टिः कथमपि संभाव्यते ॥१॥ उक्तं च "एष वै प्रजापतिर्य एष यज्ञस्तायते। यस्मादिमाः प्रजाः प्रजाताः। एतम्वेवाप्येतर्ह्यनुप्रजायन्ते" (शत० ४।२।३।१६) इति॥ (शत० ४।४।८।१) एष ह वै प्रजापतिः सर्वं करोति॥ (शत० १३।२।६।१)॥ इत्यादि।

स एष प्रजापतिः परात्पर एव तावत् स्याद्, यावदमुष्मिन् त्रयी विद्या ब्रह्म नाविर्भवेत्। विद्याब्रह्मव्यतिरेके तस्य दिग्देशकालानवच्छिन्नेन परात्परेणानन्यत्वात् पार्थक्येनोपपत्तिर्नास्ति। स्वभावतश्चायं सर्वतः पूर्वं ब्रह्मैवात्मनि संसृजति– त्रयीं विद्याम्॥

सैवास्मै प्रतिष्ठा भवति। तस्मादेवाहुर्विद्वांसो महर्षयः–"ब्रह्मास्य सर्वस्य प्रथमजम्। ब्रह्मास्य सर्वस्य प्रतिष्ठेति॥" (शत० ६।१।१।८,१०)

ब्रह्मणा त्रय्या विद्ययाक्तः स प्रजापतिरेकैको यज्ञो भवति। "प्रजापतिर्वा एष वितायते यद् यज्ञः॥" (तै० ब्रा १।४।६) इति तित्तिरिश्रुतेः॥ "एष वै प्रजापतिर्य एष यज्ञस्तायते" (शत० ४।४।८।१)॥ इति वाजसनेयश्रुतेश्च।

बहुष्वपि सत्सु यज्ञेषु शरीरे तावदिह दश यज्ञा विशिष्य प्रवर्तन्ते। द्वौ चयनयज्ञौ, द्वौ हवनयज्ञौ, द्वौ विराड्यज्ञौ, द्वौ वषट्कारयज्ञौ, द्वौ अन्नपरिग्रहयज्ञौ चेति। येन कर्मणा धातवः शारीरा इहात्मनि प्रचीयन्ते, स एकश्चितियज्ञः। येन कर्म्मणा अग्निवाय्वादयो देवा वाक्प्राणादिरूपैरिहात्मनि प्रचीयन्ते सोऽन्यश्चितियज्ञः।

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which enable them to contract and expand. The tail prāna is pratiṣthā (stability) Prāna. It is this tail prāna that provides the support to the Ātmā on the earth. This single Puruṣa who is made up of all the seven Puruṣa is Cityāgni and is Prajāpati. The seven Puruṣas whom he has collected represent his śarīra. The Rasa or Śrī of these seven Puruṣas was directed upwards. That became Agni which is citenidheya. It is his head. It is there all the Devas are concentrated. It is here he deposits food.

In this way the first Purāna Puruṣa forms the basic support. He is the single support to all the seven Puruṣas. He is called Vayonadha Puruṣa. These seven Puruṣas are called Vayas. All these together, form Cityāgni and that constitutes śarīra. The essence of the seven yajña Puruṣas which adorns the śarīra as its head remains at the top. It is sriyonidheyāgni. It is here all the Devas live. It is here the deposition of food (havana) takes place and therefore it is called Āhavanīyāgni.

In this way Puruṣa Prajāpati consists of Vayonadha Puruṣa, Vayah Puruṣa and Āhavanīya Puruṣa. We may also say that his form is made up of Atiṣthāvāgni, Cityagni and Nidheyāgni.

This Prajāpati is the root cause (bīja) of all bhūta sṛṣtis. Without this Avyaya Puruṣa who is always accompanied by Akṣara and Kṣara Puruṣas no bhūta sṛṣti is possible. This Prajāpati is hailed in Brahmaṇa as Yajña itself because he is responsible for the coming into existence of all Prajas. All future Prajas also will have their origin in him. He is capable of achieving everything.

This Prajāpati will have to remain as Prajāpati only unless Trayīvidyā (Veda Brāhman) joins him. It is Vidyā brahman alone that makes him creation oriented and distinguishes him from Parātpara. It is natural therefore he first creates Trayividyā on himself. This forms his Pratiṣthā (action base). That is why the sages say, "ब्रह्मास्य सर्वस्य प्रचमजम्। ब्रह्मास्य सर्वस्य प्रतिष्ठा।" (Here Brahman means Trayividyābrahman.

With Trayīvidyā operating on him, he constitutes every kind of Yajña. That is why the Brāhmana says, प्रजापतिर्वा एष वितायते (spreads) यद् यज्ञः".

Though there are many Yajñas, as far as our śarīra is concerned ten different yajñas take place.

सूर्यरसः प्राणः। पृथ्वीरसोऽपानः। प्राणोऽपाने अपानः प्राणेऽनवरतमन्योन्यस्मिन् पर्य्यायेण हूयेते। स एको होमः। तेनायं वैश्वानरोऽग्निरुदेति। अथ व्याने दैवः प्राण आहूयते। तेन प्रश्वासोच्छ्वासौ भवतः॥ श्रूयते च शतपथश्रुतौ —"अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति। स वै दैवः प्राणो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यतीति"। (१४।४।३।२९) सोऽयं द्वितीयो होमः।

सोमं तावदेतम् अग्नावेव योनौ रेतोभूतं सिञ्चति। अग्निर्वै योनिर्यज्ञस्य। स ततः प्रजायते। तद्दश वा आहुतीः संपादयेद्, याभ्यो वषट् क्रियते। अयं वै यज्ञो योऽयं पवते। सोऽयम् एक इवैव पवते, सोऽयं पुरुषेऽन्तःप्रविष्टो दशधा विहितः स एव क्लृप्तैः प्राणैरग्नेर्योनेरधिजायते। सैषा दशाक्षरा विराट् सैषा संपत्। स यज्ञः। (शत० ११।१।२।२-३) इति, "अयं वै प्राणो योऽयं पवते...योऽयं पुरुषेऽन्तःप्रविष्टो दशधा विहितः। (शत० ५।२।४।१०)॥ सवित्रा प्रसवित्रा, (१) सरस्वत्या वाचा (२) त्वष्ट्रा रूपैः (३) पूष्णा पशुभिः (४) इन्द्रेणास्मे (५) बृहस्पतिना ब्रह्मणा, (६) वरुणेनौजसा, अग्निना तेजसा (९) सोमेन राज्ञा, विष्णुनैव दशम्या देवतया (१०) प्रसूतः प्रसर्पामि। (यजुः सं०) (शत० ५।४।४।२)॥ अथैतस्मिन्नात्मन्यपरे दश धर्मा अविनाभावेन युज्यन्ते, तेनाप्ययं विराड् यज्ञः। स यथा "छन्दोभिः सवनैः पृष्ठैर्ऋतुभिर्देवतागणैः॥ ऋग्भिश्च सामभिः प्राणैर्लोकैः स्तोमै र्विराड् भवेत् ॥६॥

अथ वेदः सत्यं वाक्। सा वाग् वितायमाना वषट्कारः। स एकविंशः स्तोमस्त्रयस्त्रिंशस्तोमो वा यज्ञः॥ तथा च श्रूयते—तद् यत् तत्सत्यं त्रयी सा विद्या। यज्ञं वै कृत्वा तद्देवाः सत्यं तन्वते॥ (९।५।१।१८) अथापरो वषट्कारो येनायं जैवः प्राणोऽहरहः सूर्य्यमुपैति अहरहश्चास्मिन्नात्मनि सौरः प्राणोऽन्वावर्तते॥ श्रूयते च "अहरहर्वा एष यज्ञस्तायते। अहरहः संतिष्ठते। अहरहरेनं स्वर्गस्य लोकस्य गत्यै युङ्क्ते। अहरहरनेन स्वर्गं लोकं गच्छति"। (९।४।४।१५) इति।

अथ यदयं पुरुषोऽन्नं बुभुक्षते, अथाऽन्नं भुङ्क्ते सोऽयमत्रैकोऽन्नाहुतियज्ञः। अथ यदयमहर्निशं स्वत एव सप्तविधान्नानि भुञ्जानो जीवनं धत्ते। प्रतिक्षणं किञ्चिदवश्यं जानाति, कर्म कुरुते, शब्दं श्रृणोति, वायुना युज्यते, तेजसा युज्यते, जलं पिबति, अन्नं भुङ्क्ते, सोऽयमस्मिन्नपरोऽन्नाहुतियज्ञः॥ तदित्थमयं पुरुषो यज्ञः। सप्त पुरुषाः आश्रयाः। सप्त पुरुषाः श्रियः।

They are two Cayana yajñas, two Haviryajñas, two Virādyajñas, two Vaśatkārayajñas and two Annādāna yajñas.

One citi is that by which the śarīra dhatus get collected and piled. Another citiyajña is that by which the Devas Agni, Vāyu etc. are collected and arranged in order.

Prāna represents Sūryarasa. Apāna is Pṛthivi rasa. Prāna is offered to Apāna and Apāna is offered to Prāna in this yajña. This is one Homa. The result of this Yajña is the appearance of Vaiśvānarāngi. In another Homa Devaprana is offered to Vyāna. Breathing in and breathing out takes place. The Śatapatha Brāhmaṇa says that Deva prāna enters the Adhyatmā from waters and candra. This Devaprāna never decays whether it is moving or static. This is the second Homa.

Soma is deposited as retas in Agni which is yoni of Yajña. Then that grows into life. Or ten āhutis are made as a result of which Vaṣatkāra takes place. The spreading of Vāngmaṇdala is called Vaṣatkāra.

The Śatapatha Brāhman says that the Yajña enters the Puruṣa with specific prāṇas. As a result Agni as well Yajña are maintained. This is the Daśākṣaravirādyajña. It is the Sampat of Prajāpati who is Yajña. The ten components into which the entering Prana splits are named by the Yajurveda. They are 1. Savitā 2. Prasavitā 3. Sarasvatīvāk 4. Tvṣtā who produces rūpa 5. Pūṣan who gives (Paśu - material wealth) 6. Indra who develops ego 7. Bṛhaspati who develops Brahma bhāva 8. Varuṇa who develops Śakti 9. Soma who develops ruling capacity and 10. Viṣnu the Yajña Devatā (See our book Vedic Concept of Ātman).

ते चतुर्दश। यस्त्वत्र पुराणः पुरुषः स पञ्चदशः। अथ यस्तत्र वेदैः क्रियमाणो यज्ञ पुरुषः स षोडशः। तदित्थं षोडशकलः प्रजापतिः। षोडशकलं वा इदं सर्वम् (कौ० ब्रा० १६।४) इत्याहुः॥

स एष यज्ञ एवात्मा। तथा च श्रूयते—"सर्वेषां वा एष भूतानां सर्वेषां देवानामात्मा यद् यज्ञः।" इति। "अधियज्ञोहमेवात्र" —इति गीतावाक्यस्याप्यत्रैव तात्पर्य्यम्। आत्मेत्युच्यमानोऽर्थस्त्रय्यां विद्यायां प्रतिष्ठाब्रह्मणि प्रतिष्ठितस्तत्परिच्छेदात् पृथक्त्वेन प्रतिपन्नो वेदैः प्रतायमानो यज्ञस्वरूपः स एकः प्रजापतिर्वेदितव्यः।

सोऽयमात्मा क्षराक्षरप्रणतारतम्यान्नानाविधो भवति॥ अणोरणीयांश्व महतो महीयांश्च। तदुक्तम्—

"अणोरणीयान् महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम्॥ तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः।" "तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय" इति। आत्मन्युपसंक्रान्तस्य मृत्युप्रपञ्चस्यात्मनोन्मुग्धभेदस्यानात्मत्वनिर्धारणादात्मनो विशुद्धत्वप्रतिपत्तिः अयं मृत्योरत्ययः। एतदात्माणुत्वमहत्वनिबन्धनमात्रातारतम्येन समुच्चीयमानानां न्यूनाधिकाब्भागानां क्षराणामेवेहात्मन्यालम्बितत्वादेतानि सत्त्वजातानि तत्र तत्राणीयांसि च भवन्ति, महीयांसि च। तथा चायमात्मैवान्तर्निहितस्तस्य तस्य भूतजातस्य शरीरादिस्वरूपजनयित्रीणामपां माता भवति॥ आत्ममितिपरिमितशरीरत्वात् सर्वेषामेषां भूतजन्तूनाम्॥

Another group of ten dharmas become part of this Virād yajña. They are Chandas, Savana, Pṛṣṭha Stoma, Rk, Sāma, Prāna, Loka, Ṛtu and Devatāgaṇa. (cf. प्राणाश्च देवा ऋषयो ग्रहश्च स्तोमाश्च पृष्ठान्यृतवो दिशश्च छन्दांसि सामानि दशाक्षरैषा विनाट्प्रतिष्ठां लभतेऽधियज्ञम् ॥)

All these terms have been explained in our book, Vedic Concept of Ātman).

Veda is Satya Vāk. This Vāk which spreads in all directions, and a Vāngmaṇdala is created. This is called वाग्वितानम्. This is Vaṣatkāra. This Yajña consists of twenty one or thirty three Stomas. Ojha quotes Śatapatha Brāhmaṇa which says, "This Trayividyā is Satya. The Devas promote Satya through Yajña Karma."

In another Vaṣatkārayajña Jīva prāṇa goes to the Sun everyday and Saurapräṇa in turn reaches the Jīva Prāṇa everyday. This is a Yajña in which Saura prāṇa helps the Jīva Prāna to travel to Svarga everyday. This is what the Brāhmaṇa, which is quoted by Ojha says.

Another Yajña pertains to the intake of food by this Puruṣa (Jīva) whenever he is hungry. He takes seven types of food all the time. He acquires knowledge every instant, he does some work all the time, he hears something, he inhales wind. He takes on Agni (hot things). He drinks water. He eats food. This is called Annāhuti Yajña.

Thus this Puruṣa is Yajña. Seven Puruṣas (Prāṇas) support him. Another seven Puruṣas form his Śri (Rasa which is located in the head). Purāṇa Puruṣa (Indra) is the fifteenth. Yajña Puruṣa supported by Vedas is the sixteenth. Thus this Prajāpati has sixteen Kalas. The Kauṣītakī Brāhmaṇa says "Everything here has sixteen kalas". That is everything constitutes Prajāpati.

It is this Yajña that constitutes Ātmā. The Brahmaṇa say the Ātmā of all Devas and all Manuṣyas constitute Yajña. In fact we can say that there is only one Satya in the Jagat which is Yajña. We will see more about this later. Gītacāryā also says "अधियज्ञोऽहमेवात्र".

When we say Ātmā we mean the Yajña Prajāpati who is established with the support of Trayīvidyā and who is promoted by Trayīvidyā in the form of Yajña.

This Ātmā because of different proportions of Kṣara and Akṣarapranas manifests himself in the form of various things in this Viśva. He takes forms smaller than the atom and greater than the

अथेहात्मनि चत्वारः प्राजापत्याः प्रतिभूतपिण्डं प्रजापतिसंबन्धादुपजायन्ते॥ अग्निरिन्द्रः सोमः परमेष्ठी प्राजापत्य इति (शत० ११।१।६)। अतोऽप्याहुः—"चतुष्टयं वा इदं सर्वमिति ता वा एताः प्रजापतेरधिदेवता असृज्यन्त" (शत० ११।१।६)। ते चैते यद्यप्यन्यतोऽन्यतः संसृज्यन्ते, तथाप्येषां तत्तत् प्रजापतेर्भक्तित्वमुपसंपद्यमानानां प्रातिस्विकतया प्राजापत्यत्वमास्थीयते वाजसनेयश्रुतौ (शत० ११।१।६)॥ तत्रायं परमेष्ठी प्राजापत्य एता आपोऽऽभवन्। आपो वा इदं सर्वमभवन्। ता आपः परमेष्ठी प्रजापतिं पितरमयाजयत्। स (स्वयम्भूः) प्रजापतिः प्राणोऽभवत् "प्राणो वा इदं सर्वम्"। अयं वै प्राणो योयं पवते, स एवैष प्रजापतिः, प्रतिपत्तव्यः। यद्दै किञ्च प्राणि स प्रजापतिरिति श्रूयते। स पुनरिन्द्रमयाजयत्। स इन्द्रो वागभवत्। वाग् वा इदं सर्वम्। तस्मादाहुः "इन्द्रो वागिति"॥ तस्मादाहुः कौषीतकश्रुतौ "नेन्द्राद् ऋते पवते धाम किञ्चन" इति। "वाग् वा इन्द्रः। न ह्युते वाचः पवते धाम किञ्चन" (कौ० ब्रा० २।७) इति॥

स इन्दोऽग्नीषोमावयाजयत्। तयोरन्नाद एवान्यतरोऽभवद्, अन्नमन्यतरः। अन्नादोऽग्निः। अन्नं सोमः। अन्नादश्च वा इदं सर्वमन्नं च॥ ता वा एताः पञ्च देवताः कामप्रेण दर्शपौर्णमासयज्ञेनायजन्त। दर्शपौर्णमासयज्ञेनैव चैते चत्वारः प्राजापत्याः प्रजापरिश्चायमन्योन्यसंहिताः प्राणिशरीरे क्रमादापः प्राणः वाग् अन्नादः अन्नमिति पञ्चभिः भावैः परिणम्यमानाः प्रतितिष्ठिन्तीति विद्यात्॥

तेष्वेतेषु चतुर्षु प्राजापत्येषु सर्वतः पूर्वमिहापामात्मनि संसर्गो भवति। तत्रायं मातरिश्वा हेतुः। एष हि पारमेष्ठ्य समुद्रादुत्पद्यमानो भृगुप्राणविशेषो मतिरिश्वा नाम वायुः सर्वामिमां त्रिलोकीमभिव्याप्नोति। आपो हि तस्य मातरिश्वनो योनिः। आतश्च नैता अपो व्यतिरिच्यायं मातरिश्वा रूपं धत्ते। सोऽपां मातरि तत्रात्मनि श्वयतीति कृत्वैवाऽयमस्मिन्

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greatest we can think of. Ojha quotes Upaniṣad passage to support this. Here अतिमृत्यमेति means getting rid of martyatva. Initially Ātmā was in the dormant state. It was pure Rasa. Now he exists with Prapanca which is ephemeral and therefore mṛtyu. The very recognition of this difference makes our Ātmā purified. This is Atyaya of Mṛtyu.

Ātmā manifests itself in various things with varying proportions and enters Kṣaras of different magnitudes. This is the reason why we see around us very small and very big things. It is Ātmā which decides the extent to which waters enter into the bhuta śarirās of various beings for building their forms and sizes and generates them himself, just like a mother generates a child.

In every bhūtapinda because of Prajāpati's sambandha, four Prajāpatis are created viz. Agni, Indra, soma amd Parameṣthi Prajāpatis. The Brāhmana says, "Everything is fourfold. These are Prajāpati's Adhidevatas". Though each Prajāpati creates another, they all become bhaktis (organs) of Prajāpati and yet they have the status of Prajāpati according to the Vājasaneya Brāhmana quoted above. Parameṣthī Prajāpati became these waters. Actually everything was waters only in the beginning. These waters goaded Prajāpati who was Svayambhū and was in the form of Prāṇa. The Kauṣītakī Brāhmaṇa says, "Everything was prāṇa only". The wind that blows is Prāṇa only and is to be recognised as Prajāpati. All Prānīs are Prajāpatis only. He made Indra perform Yajña. He became Vāk. Everything is Vāk only. Indra is therefore Vāk only. That is why Kauṣītakī Brāhmana says "There is no place where Indra does not have sway. Indra is Vāk only and there is no place which is not pervaded by Vāk."

Here Indra as a Prāṇa is related to Vāyu. It is Indra who is described in the Vedas as one who does Vyākaraṇa of Vāk. It is Indra who gave form and meaning to Vāk (speech).

Cf - "वाग वै पराच्यव्याकृताऽवदत् । तदेवा इन्द्रमब्रुवन् इमां नो वाचं व्याकुरु इति । सोऽब्रवीत् वरं वृणै-मह्यं चैवैष वायवे च सह गृह्याता इति । तस्मादैन्द्रवायवः सह गृह्यते । तामिन्द्रो मध्यतोऽपक्रम्य व्याकरोत् । तस्मादियं व्याकृता वागुद्यते इत । (तै.सं. ६.४.७).

(For more details see Ojha's पथ्यास्वस्तिः)

वायौ तत्कर्म्मनिबन्धनो मातरिश्वशब्दः प्रवर्तते। तदेतदस्य व्युत्पत्तिनिमित्तं च भवति प्रवृत्तिनिमित्तं च॥

चतुर्थं नाम लोकमेतं पारमेष्ठ्यं समुद्रमभिव्याप्नुवन्नयं मातरिश्वा वायुस्तत्र समुद्रे प्रतिष्ठितमात्मानं प्रजापतिं नाम प्राणमभितः परिगृह्णाति। सोऽयं प्रजापतिः प्राणः कनीयान् वा स्यान्महीयान् वा, तत्परिमाणेनैवायं मातरिश्वा तत्रात्मन्यपो निषिञ्चति। तथा चाह भगवान् वेदपुरुषः।

"एकः सुपर्णः स समुद्रमाविवेश स इदं विश्वं भुवनं विचष्टे।

तं पाकेन मनसाऽपश्यमन्तितस्तं माता रेढि स उ रेढि मातरम्" (ऋ० १०।११४।४)।

पक्षपुच्छात्मसंपन्नत्वात् प्रजापतिमेवैतं सुपर्णशब्देनाह। प्रजापतीनामानन्त्येऽप्यत्र महतो महीयांसमपेक्ष्याह—एक इति। प्रत्येकाभिप्रायेण वा व्याचष्टे—एक इति। तं माता रेढीत्यपामात्मनाऽन्योन्यसंसृष्टिमाचष्टे॥ आपो हि मातरः सर्वसृष्टीनाम्॥ आप्यस्तु वक्ष्यमाणः प्राणः पुत्रः॥ "वाग् वै माता प्राणः पुत्र"—इत्यैतरेयारण्यकश्रुतिस्तु न विरुध्यते। अपां वाग्लोकादुत्पन्नतया वाक्त्वेन व्यवहर्तुं सुशकत्वात्॥

अपि चान्यथा व्याख्यायते। मातरिश्वा वायुरेवायं सुपर्णः प्रतिपत्तव्यः। तमात्मा हि माताऽनुगृह्णाति। स चात्मानमन्वासज्जते॥

सोऽपां भूतशरीरजनयित्रीणां परिच्छेदके तस्मिन्नात्मनि श्वयमानोऽयं मातरिश्वा वायुर्यद्यन्यतो नापो लभते, तर्हि स्वसंपरिष्वक्ता एव काश्चिदपस्तत्रात्मनि संसृजति। अथ शुक्रशोणितादिभ्यो द्वारान्तरेणापां लाभे तु ता एवापोऽयमात्मन्याधत्त॥ सर्वथास्मिन्नात्मनि याना भूतप्रपञ्चोत्पत्तिबीजानामपां रतसा निषेकऽय मातरिश्वेव निषक्ता द्रष्टव्यः॥ तदुक्तम्—

"अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत्।

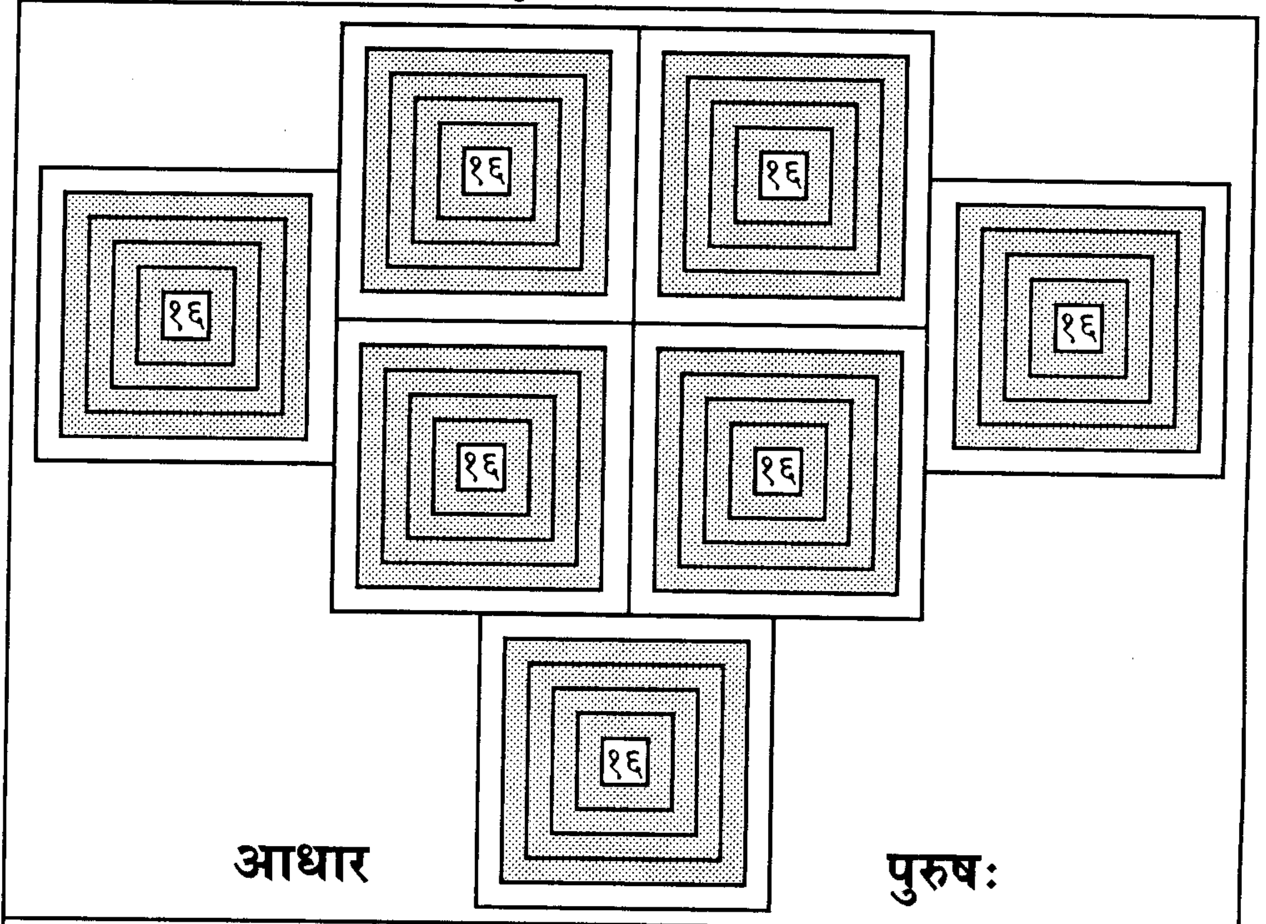
Then Indra made Agni and Soma to perform Yajña. Of them one became Annāda (eater of food). Soma became Anna. Everything here is Annāda. These five Devatas performed Yajña with Darśapūrnamāsa Yajña which is Kāmaprayajña (i.e. a Yajña through which we can get whatever we desire). It is through this Yajña these four Prajāpatis and the principal Prajāpati got united together and in the Prāṇa śarīra they reside as Prāṇa Vāk, Annāda and Anna.

Of these four Prājapatis, it is Āpah that first gets joined with Ātmā. Mātariśvā Vāyu causes this Samsarga. This Vāyu is produced in the Pārameṣthya Samudra and is a Vāyu which is nothing but Bhṛguprāna and which pervades the entire Trilokī. Āpah are the yoni of Mātariśvā Vāyu which depends only on waters to take its form. Because it grows in Parameṣthya waters in which its Ātmā grows. These waters may be considered as its Mother, and therefore, it is called Mātariśvā (अपां मातरि पारमेष्ठ्यमण्डले श्वयति वर्द्धते इति मातरिश्वा).

Waters not only produce it but also assigns to it an important Karma (Bhṛgu Prāna is an important component of creation process). Pārameṣthya loka is the fourth loka (अस्ति वै चतुर्थो लोक आपः।"-ब्रा). The Mātariśvā Vāyu which pervades it, gets itself charged with the prāna of Prajāpati who is the Ātmā established in the Parameṣthī Samudra. The prāna may be small or big in size and according to the size, Mātariśvā Vāyu sprinkles waters on the Ātmā. Ojha quotes a ṛk which says the Suparna (Prajāpati) having entered the samudra surveys the whole universe. The mother i.e. the waters takes on the Ātman affectionately (so that creations go on). I saw it without being aware of its intentions (Pākena manasā).

Here Suparna refers to Prajāpati who has already been described as having wings tail and Ātman. In one Prajāpati who is greater than the greatest all the other Prajāpatis reside and that is why the ṛk says 'One Suparṇa'. It may be that the Ṛṣi wanted to mention the Prajāpatis one by one by saying

सप्तपुरुषःप्रजापतिरात्मा



५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

५ अव्ययः
५ अक्षराः
५ क्षराः
१ परात्परः

आधार

पुरुषः

षड्विंशे द्वे शते प्राणानां प्रजापतिः

तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति॥" (यजुः सं०४०अ०)

इति॥ त्रिभिः पादैरुपदर्शितमिदमात्मनो लक्षणमात्मप्रकरणेऽन्यत्र सुविशदं निरूपितं द्रष्टव्यम्॥ इह तु केवलमात्मन्यस्मिन् योनौ सृष्ट्यौपयिकरेतोनिषेकरूपोऽयमपां संसर्गो मातरिश्वना वायुना क्रियमाणो निरुच्यते॥

तत्र योऽयमात्मा योनिः आपो रेतः, ताभ्यामात्मन्यपां ग्रन्थिः प्रजातिः, सा सृष्टिः॥ सैषा तत्रात्मनि प्रथमा सृष्टिः सृष्टीनां मैथुनीनाम्। नाद्भ्यः पूर्वं योनिजा सृष्टिरासीत्। त्रय्या विद्याया ब्रह्मणः प्रजापतिब्रह्मणि प्रतिष्ठाब्रह्मतयोपपन्नत्वात् प्रतिष्ठातः प्रागप्रतिष्ठिते प्रजापतौ सृष्टिव्यवहारायोगात्। अप्स्वेवैतास्वात्मसंसृष्टासूत्तराः सर्वाः सृष्टयो भवन्तीति सुनिभृतं विद्यात्॥ ये तु (१) नाभानेदिष्ठो (२) बालखिल्या (३) वृषाकपिः (४) एवयामरुदित्येते चत्वारः सहचराः प्राणाः क्रमेण (१) रेतसे (२) प्राणाय (३) आत्मने (४) प्रतिष्ठायै चोपयुक्ताः श्रूयन्ते ते चेतनगर्भसृष्टिविषया वैशेषिकाः प्रतिपत्तव्याः। मातरिश्वा त्वयं प्राणवायुश्चेतनाचेतनसाधारणः सर्वसृष्टिविषयः सर्वविकारोपादानभूतानामपामालम्बनकर्म्मण्यात्मनि संश्लेषणायोपयुज्यते। "आपो ह वा इदमग्रे सलिलमेवास" (शत०११।१।६)। ता आपो मातरिश्वनाऽनेनात्मनिहिताः प्रजापतिना परिच्छिद्यमानाश्छन्दसा परिगृहीताः पृथग् भूत्वा तस्यात्मनोऽङ्गत्वेनोपपद्यन्ते। अत एवैताभ्योऽद्भ्यो जायमाना सृष्टिस्तदात्मभक्तित्वेनाख्यायते। सृष्ट्युपादानभूतातानामपां तदात्मभक्तित्वेनोपपन्नत्वाद् इत्यवधेयम्। सोऽयमेतावानुपक्रमः सर्वभूतसृष्टिसाधारणः प्रतिपत्तव्यः॥

अपां संसर्गाच्चायं प्रजापतिराप्यः प्राणो भवति। प्राणस्वरूपोपपत्त्यर्थं चासामपामेवास्मिन् शरीरे भूयांसो भागा

'तं माता रेढि', the Ṛṣi wants to convey that waters engage themselves in sṛṣti by having union with Ātman. Waters are the mother of all creations. Āpya prāna is her son (पुत्र). The Aitareya Śruti "वाग वै माता प्राणःपुत्रः" is not contradicted because waters (āpah) have their origin in Vāk loka.

Now Ojha explains the ṛk in a different way. Mātariśvā Vāyu is to be understood as Suparṇa. The mother which is Ātmā blesses it. The Vāyu in turn joins her.

Having joined the Ātmā which represents the mother who is responsible for the coming into existence of bhūta śarīras, the Vāyu, Mātariśvā himself produces waters in the Ātmā after union with it whenever there are not enough waters for creation of bhūta śarīras. Through Sukra and Śonita these waters reach the Ātman. For all the creation of bhūta śarīras, it is Mātariśvā that sows the seed in the form of waters which constitute retas. Ojha quotes a mantra from Yajurveda which has been explained by him in his work उपनिषद्धृदय which has unfortunately been lost to us. But Giridhar Sharma Caturvediji, one of his principal disciples, in his commentary (in sanskrit) on Brahmasiddhānta gives the essence of Ojha's interpretation of the mantra.

The traditional method of explaining the mantra is as follows :

In Iśvara all dharmas including those which are mutually opposing are present, since he pervades everything. He runs faster than the fastest runner. In him the sūtrātmā Mātariśvā Vāyu makes available the material for creation and creation then takes place with the same material.

But Ojha explains it in a different way. According to him this Iśvara is Avyaya Puruṣa who provides the basic support to the Jagat as well as to the creative processes. He has five Kalas viz. Ānanda, Vijñāna, and Manas belonging to the mukti sākṣī group and Manas, Prāna and Vāk belonging to sṛṣti sākṣī group. His Vidyākalās are always there and do not have any change or activity. But the sṛṣti group viz. Manas, Prāna and Vāk are Karma oriented. They move fast from one place to another for performing their work. Thus Avyaya Puruṣa has both moving and stable Kalās. According to Ojha, the Karma kalās of Avyaya Puruṣa are meant here. Yajus itself represents both gati and sthiti

उपलभ्यन्ते। अद्भिरेवायमाप्यः प्राण आप्याय्यते। यावदस्य निसर्गादुत्क्रान्तमङ्गं विश्लिष्टं भवति, तावदेवास्य पुनरद्भिरुपसंचिताभिरुपसंपादितमाहितं भवति॥ तेनायमात्मा प्रदीपार्चिरिव नोच्छिद्यते। "अन्नमयं हि सौम्य मनः, आपोमयः प्राणः, तेजोमयी वाक्।" इति हि भगवान्नुद्दालकः पश्यति (छान्दो० उप०)॥ स यदि शरीरी नापो लभते, तर्हि तस्यायमाप्यः प्राणः कनीयानिव भूत्वा विषीदति। आतश्च प्रजापतिरात्मा शरीरादुत्सीदति, सोऽद्भ्य उपपन्नोयमान्तरीक्ष्यः खल्वाप्यः प्राणः सर्वशरीरव्यापी व्यान इति नाम्ना निर्दिश्यते॥ "स एष इह प्रविष्ट आलोमभ्य आनखाग्रेभ्यः॥ यथा क्षुरः क्षुरधानेऽवहितः स्याद्, विश्वंभरो वा विश्वम्भरकुलाये। प्राणन्नेव स प्राणो नाम भवति। वदन् वाक्। पश्यंश्चक्षुः। श्रृण्वन् श्रात्रम्। मन्वाना मनः। तान्यस्यतानि कमनामान्यव। स याऽत एककमपास्त न स वद। अकत्स्ना ह्यषाऽत एककन भवति। आत्मेत्येवोपासीत अत्र ह्येते सर्वे एकी भवन्ति। तदेतत्पदनीयमस्य सर्वस्य, यदयमात्मा। अनेन ह्येतत्सर्वं वेद यथा ह वै पदेनानुविन्देत्।"—(शत० १४।४।२।१६-१८)॥ सोऽयं मुख्यः प्राणः प्रादेशमात्रः प्रादेशमात्रो भूत्वा सर्वां शरीरयष्टिमभिसंपद्यते। तत्रैतस्यात्मन आनाभेराकण्ठाद् द्वयोः प्रादेशयो रुपांशुसवनमिति संज्ञा क्रियते॥ तस्मिन्नस्मिन्नुपांशुसवनग्रहे प्राणापानौ नामैतौ उपांश्वन्तर्य्यामग्रहौ संभवतः "प्राणापानौ वा इन्द्राग्नी"—(मैत्रा० ब्रा० १।५।६)

इति मैत्रेयी श्रुत्या ताविमौ प्राणापानौ द्यावापृथिव्यो रसौ विजानीयात्। तयोश्च प्राणापानयोः संख्यामाह भगवान् वार्कलिः॥ "श्रमादन्यत्र परिवर्तमानस्तिष्ठन्नासीनो यदि वा स्वपन्नपि॥ अहोरात्राभ्यां पुरुषः समेन कतिकृत्वः प्राणिति चापनिति ॥१॥ शतं शतानि (१००००) पुरुषः समेनाष्टौ शतां (८००) यन्मितं तद्वदन्ति॥ अहोरात्राभ्यां पुरुषः समेन तावत्कृत्वः प्राणिति चापानिति" इति॥ (शत० १२।३।२।८)। तत्र अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति। (१४।३।३।२९) इति श्रूयते। तत्राद्भ्य इति चतुर्थलोकादित्यर्थः। "अस्ति वै चतुर्थो लोक आपः"—इति श्रुतेः॥

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or Akāśa and Vāyu. Therefore the mantra stresses the fact that gati and sthiti play important roles in the creation of Jagat. The Mātariśvā Vāyu as explained above causes the deposition of retas in the Ātman which acts as the material for creation purposes.

Ojha then explains Maīthuni sṛṣṭi.

Where Ātmā acts as Yoni and waters form retas which are deposited in the Yoni, the bondage between Āpah and Ātmā constitutes Prajāpati. It is sṛṣṭi. This is the first Maīthuni sṛṣṭi in Ātman. Before the waters appeared, there was no yoni generated sṛṣṭi. There cannot be any sṛṣṭi till Trayī Vidyā gives Pratiṣtha to Prajāpati (ब्रह्मास्य सर्वस्त प्रतिष्ठा). Only in the waters created by Ātmā all the subsequent sṛṣṭis takes place. The four prānas, Nabhānediṣtha, Vālakhilyas, Vṛṣākapi and Evayāmarut are accompanying prānas for cetanagarbhasṛṣti (Sasamjña garbhasṛṣti). Nabhānediṣtha goes with retas, Vālakhilyās with chief Prāna, Vṛṣākapi goes with Ātmā and Evayāmarut goes with Pratiṣtha Prāna. On the other hand Mātariśvā which is Prāṇa Vāyu is involved both in cetana and acetana sṛṣtis and therefore plays a role in all creations and joins the Ātmā as a support for waters in the creation of objects of varying sizes and forms. The Śatapatha Brāhmana says that in the beginning the premordial waters were only a subtle form of waters called Salila. Then they joined Ātmā with the help of Mātariśvā brought under defined limitations by Prajāpati and subjected to Chandas. They then became separate and became the organs of Ātman. That is why the sṛṣtis originating from waters are called Ātmabhaktis because these waters form the Upādāna kārana for creation. In this way all ordinary bhūta sṛṣtis take place. Because Prajāpati joins waters he becomes Āpyaprāna. The prāna aspects are available only in the waters available in our śarīra.

Only by waters these āpyaprānas is nourished. Whenver any organ of it gets decayed it has to be replenished through additional supply of water. Because of this constant replenishment the Ātmā shines like the flame of a lamp. Uddalaka in Chāndogyopanisad says that manas is annamaya, prāna is āpomaya and Vāk is tejomaya (Āgnimaya). When sufficient amount of water is not available for

पृथिवीचन्द्रमसं व्यावर्तयितुमद्भ्य इत्याह। अम्भः—संज्ञानामपां व्यावृत्तये चन्द्रमसं इत्याह। तथा चोभयपदविशेषितोऽयं ब्राह्मणस्पत्यः सौम्यःप्राण इह वैश्वानराग्नौ हूयमानो द्रष्टव्यः। तत्रापि सौम्यः खलु पितृप्राणश्च भवति, दैवः प्राणश्चेति कृत्वा प्रकृते पितृप्राणत्वशङ्कानिवृत्त्यर्थं दैवः प्राण इत्याह। सोऽयं दैवः प्राणोऽपानं प्राणं च पर्य्यायेणाभ्याहन्ति, अन्योऽन्यं च पर्य्यायेणाभिभवति। प्राणोऽयं दैवो रसो हृद्यपानेनाभ्याहन्यमाने। दिवमभि प्रत्यावर्तते। प्राणमेवैतं प्रत्यावर्तितरूपं सन्तमुदानशब्देनाहुः। तावेतौ प्राणोदानौ दिव्यरसस्य मित्रावरुणौ विद्यात्। संश्रवो मित्रः अपसरणं वरुणः॥ एवमन्यस्मिन् पर्य्यायेऽनेन प्राणेनाभ्याहन्यमानोऽयमपानः पृथ्वीमभि प्रत्यावर्तते। तत्र पृथ्व्या उपेत्य शरीरे संचरन्तमेतं समानशब्देनाहुः। प्रत्यावर्तितरूपं त्वेतमपानशब्देनैवाहुः। तावेतौ पृथ्वीरसस्य मित्रावरुणौ भवतः। समानो मित्रः। अपानो वरुणः। तदित्थं प्राणोदानौ समानापानौ च व्यानेन सह संभूय पञ्च प्राणा भवन्ति। तत्र प्राणापानाभ्यामेव जीवनयात्रां मन्यन्ते लोकाः। वस्तुतस्तु—"न प्राणेन नापानेन मर्त्यो जीवति कश्चन। इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ" (कठो० ५ व० ५) यद्येष व्यानो न स्यान्नैतौ तर्हि प्राणापानौ शरीरे स्थानं लभेयाताम्। व्यानावलम्बितावेवैतौ प्राणापानौ जीवनं निर्वाहयतः। सोऽयं व्यानः प्रजापतिः परमेष्ठिन्यप्स्वालम्बमानः प्रतितिष्ठतीति विद्यात्।

Ātmā, the prānas get starved and become emaciated and move out from the śarīra of Prajāpati. When it is fed with waters the Āntarikṣya prāna which is āpya prāna pervades the entire śarīra and is called Vyāna. Quoting Śatapatha Brāhmana Ojha says that this prāna constitutes our Ātmā and also all our indriya prānas. Prāna is the Ātmā which we normally understand in all our worldly activities. It resides in our body just like a sword resides inside the sheath and Agni which sustains this Viśva resides in its cage (wood, etc.) and pervades our entire body and does all indriya karmas and is to be worshipped as Ātmā by us. It is the seat of all Devatas. This mukhyaprāna is Prādeśamātra (ten inches long) but its influence reaches all parts of the body. From nābhi (navel) to neck, this Ātman is called Upāmśusavana. In this Upāmśusavanagraha two grahas (organs) Upāmśu and Antaryama called prāna and Apāna are produced. The Maitrayanī Upaniṣad says these Prāna and Apāna are Indra Agni pair.

These Prāna and Apāna are to be understood as rasas of Dyan and Pṛthivi. Rṣi Vārkali says that we take in Prāna 10800 times and the same number we breath out Apāna. Both together total up to 21600. That is why Japamālā (maṇikamālā) has 109 manikas. In Āgama śāstrā śvāsa and ucchvāsa which we do is called Ajapājapa. From waters the divya prāna enters the Puruṣa (Jīva). Here waters mean Parameṣthīloka (परमेष्ठी वा आपः-ब्रा). The Śruti says "आस्ति वै चतुर्थो लोक आपः" (श.ब्रा). Actually there are two Candras (Saumya bodies). One is Parameṣthīsoma and another is the Candra who goes round the earth. Here we are concerned with Parameṣthīsoma (vide our book on Vedic concept of Soma). This Brāhmanaspatya Saumya prāna is offered to Vaiśvānarāgni. Since Pitṛprānas are also Saumyaprānas, to point out that we are here concerned with Divya prāna, the word Brāhmanaspatya has been added. This divya prāna influences both prāna and Apāna always. When the Deva prana reaches the hṛdaya, Apāna pushes it back and then prāna returns back to Devaloka. The returned prāna is called Udāna. Prāna and Udāna represent Mitra and Varuna of divya rasa. What is coming in is Mitra and what is moving out is Varuṇa. Apāna going up is also pushed back by prāṇa and when it returns to the earth it is Apāna but when it enters the Śarīra it is called Samāna. This pair constitute Mitra and Varuṇa of bhaumarasa. Samāna is Mitra and Varuṇa is Apāna. In this way there are five prānas which function in our śarīra. People think that Jīvas live only on Prāṇa and Apāna. The fact is that Jīva lives not on Prāna and Apāna but on Vyāna. Ojha quotes Kathopaniṣad in support of the above statement. If Vyāna were not there Prāna and Apāna will not get a seat in the śarīra. They have their livelihood on the support of Vyāna. This Vyāna has the support of Parameṣthi waters.

१३. निर्विकाराधिकरणम्

पुष्पस्य वस्त्रस्य च संनिकर्षे गन्धान्तरस्यानुदयोऽस्ति वस्त्रे ।
निर्गन्धता लिङ्गमथाग्नियोगाद् गन्धोदयो वस्त्रविकारतः स्यात् ॥२०७॥

रसे तु यत्रोदयते बलस्य प्रणोदनादन्यबलं प्रसुप्तम् ।
न तत्र दृश्येत रसे विकारस्ततस्तमाहुः किल निर्विकारम् ॥२०८॥

मृदस्ति तूलं पुनरस्ति सूत्रं ततोऽस्ति वस्त्रं च पुनस्तनुत्रम् ।
ततोऽस्ति कन्था पुनरग्नियोगात् क्षारं ततस्तत् पुनरस्ति सा मृत् ॥२०९॥

इत्थं यदेकं भवतीह नानारूपं तमेवात्र विकारमाहुः ।
तद्रूपकर्मादिविशेषबीजं बलं यदस्तीति रसः स एकः ॥२१०॥

अथाङ्गुलीकम्पन एव तत्र प्रकम्पनं नाम विकारमाहुः ।
कम्पो बलं तत्क्षितिरङ्गुलीयं धत्ते बलं निर्विकृतिः स्वरूपाम् ॥२११॥

ये ये विकाराः प्रथितास्तदित्थं बलस्य रूपाणि मतानि तानि ।
विलीयते यत्र बलं ततोऽन्यच्चोद्भाव्यते यत्र स निर्विकारः ॥२१२॥

क्वचिद्विमोक्षः क्वचिदस्ति बन्धः क्वचिद्विकारः क्रमते विशेषात् ।
सर्गानुसर्गप्रतिसर्गभेदात् क्वचिद्विसर्गः प्रलयः क्वचित्स्यात् ॥२१३॥

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13. Nirvikārādhikaraṇam

In this section Ojha deals with the fact that Rasa does not undergo any changes. Ojha explains with examples.

207-209. The Vaiśeṣika Sūtras of Kanāda viz. "पुष्पवस्त्रयोःसति सन्निकर्षे गुणान्तराप्रादुर्भावो वस्त्रे गन्धाभावलिङ्गम्। and पृथिव्यां व्यवस्थितः गन्धः।" say that when a flower is put near a cloth, there is no smell in the cloth other than smell of the flower. One infers from this that when the vastra is burnt in fire, a smell comes because of the change undergone by the cloth while burning. This smell is not from Agni. So Kanāda says in the second sūtra, the smell pertains to earth. That is when we trace the history of the cloth we start with earth, cotton, then thread, then the cloth is woven with the threads. When we wear it, after some time it gets worn out and becomes rag. Then it gets back to earth as part and parcel of it. These changes undergone by a substance are called Vikāra. This is caused by bala which by its Karma changes its form everytime. But we are aware that the same is there but in a different form. This 'Asti' buddhi is caused by the Rasa. Therefore we conclude that when bala is dormant and when it is made to manifest itself by the appearance of another bala in the Rasa, there is no change in the state of Rasa and this is what is called Nirvikāratā quality of Rasa.

210-212. When we shake the finger, the finger undergoes a change in its condition and the kampana (shaking) caused by bala, but by this vikāra the finger has not lost its form. Therefore one should infer that all Vikāras are caused by changes taking place in bala, when the bala weakens and disappears only to give rise to another. But the Rasa is least affected by these changes in balas and remains what it was. It is Nirvikāra.

213. There may be bandha, there may be mokṣa, there may be creations, there may be pralaya. All these take place because of changes in balas which go on appearing and disappearing on Rasa

इत्थं रसे कर्म्मवशाद्विकारो दृष्टोऽपि नास्त्येव रसे विकारः ।
अकर्म्मणो लक्षणमस्ति कर्म्म तद्विक्रियालक्षितविक्रियोऽसौ ॥२१४॥
योगो विभूतिर्यदि वास्तु बन्धो वृत्तित्वमेवास्तु तथापि मृत्युः ।
रसेऽमृते स्यादुपसृष्टमुक्तोऽमृतं तु पूर्णं विभवत्यमुष्मिन् ॥२१५॥
योषावृषाभ्यां तदिरानिराभ्यां यो बुद्बुदे फेनमृदात्मकोऽभूत् ।
परस्परासङ्गवशाद्विसर्गः संकर्मणां कर्मसु सङ्ग इष्टः ॥२१६॥
यथा पुनः श्यामलपीतसङ्गतो विलक्षणं रूपमुदेति हारितम् ।
द्वयोर्विकारेण तथामृते पुनर्न मृत्युसङ्गेन विकार ईक्ष्यते ॥२१७॥
दूर्वाग्रतः प्रातरनेकदिक्क्रमात् दृष्टोऽम्बुबिन्दू रविरश्मिसंगतः ।
रक्तः स दृश्येत हरित्तथाऽन्यथा तथाऽमृतं मृत्युवशात् पृथग्विधम् ॥२१८॥
यथा जलेऽस्मिन् विमले सितोपला बलेन रूपेण विकुर्वते स्वयम् ।
जलं विकुर्वन्ति च तेन तज्जलं न वस्तुतो विक्रियते तथाऽमृतम् ॥२१९॥
विशुद्ध शुक्लस्य पटस्य रञ्जनाद् यथा हरिद्रोहितरूपता मता ।
स रङ्गमङ्गस्य तु भङ्गतः शुचिस्तथाऽवृतेऽस्मिन्नमृतेप्यसङ्गतः ॥२२०॥
पृथक्स्थिता या न कदापि नश्यति प्रकाशते सा दिवसे न चन्द्रिका ।
यीऽभिभूता तपनप्रकाशतस्तथाऽमृतं स्यात् तमसोऽतिशायने ॥२२१॥

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which remains all the time without change since Rasa is by itself inactive, it looks as though it is involved in Karma which is actually that of bala.

214-217. Whatever may be the Samsarga, Rasa remains all the time pūrna and it is bala that chases it and piles upon it for creation. Rasa is freed as soon as creation is over but it provides the support base for creation. Rasa always has only vibhūti sambandha with bala all the time when Water and Vāyū have union as Stri and Puruṣa then a new thing called foam is produced. It is Karma that operates on another Karma. Rasa always keeps its Sattā intact and does not undergo any change. When two colous mix, both disappear giving rise to a new colour. In this case also it is bala-bala interaction that causes the change in colour. Rasa never undergoes any change in this process.

218. In the morning when there is a drop of water at the tip of a blade of grass and at that time sunlight falls on it many colours appear but then changes do not affect the drop at all which remains the same all the time.

219. When white stone is dissolved in clear water, it is bala that makes the water white and not that water has really changed. Water remains water only. In the same way Rasa remains nirvikāra when it undergoes samsarga with bala.

220. When a cloth is treated with colour, it loses its whiteness and gets the colour of the mixed substance. But if we use cleaning salt and remove the colour, the cloth gets back its whiteness. In the same way Rasa never loses its original state.

221. We do not get moon light during day because of the overpowering sunlight suppresses the light on the moon during the day. When the sun sets moon light is seen.

यतः स्वभावदमृतं निरञ्जनं ततस्तदासञ्जनमृत्युसङ्गतः ।
न सज्जते न व्यथते न लिप्यते तदावृतं केवलमीक्ष्यतेऽन्यथा ॥२२२॥

१४. ब्रह्म दर्शनाधिकरणम्

ब्रह्मास्ति तत्प्रत्ययसाक्षिकं रसप्रदं च पात्रं च विवर्ति लम्भनम् ।
आलम्बनं चायतनं तथा मतं तद् ब्रह्म कर्मण्युपयोगि सप्तधा ॥२२३॥

ब्रह्मेत्यदः प्रत्ययसाक्षिकं बलैः प्रतीयते द्रव्यवदुल्वणैर्गुणैः ।
भटद्रुमक्षेत्रजलार्चिरुच्चयैः सेनावनग्रामसरःप्रदीपवत् ॥२२४॥

ब्रह्मेति विभ्वायतनं हि कर्मणां यथान्तरिक्षं मरुतामुदीरितम् ।
ब्रह्मेति वालम्भनमुच्यते यथोर्म्मिचित्रबिम्बे जलकुड्यदर्पणम् ॥२२५॥

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222. Rasa never loses its original state. Balas operating on it produces apparent change in it during their operations on bala and when once the balas disappear Rasa gets back its original state.

14. Brahmadarśanādhikaraṇam

In this section Ojha explains how we can feel the existence of Brahman and how we are led to the conclusion that Brahman alone has given rise to this Viśva.

223. In this Viśva, we realise the existence of Brahman in seven ways when it is Karma oriented. They are :

1. He is the witness of Pratyaya (Jñana). Our understanding of the unity in the midst of variety in the Viśva leads us to conclude that there is an unchanging support to all the happenings in this Viśva. It is named Brahman (Avyaya Puruṣa).
2. He gives Rasa to everything.
3. He is Pātra. That is Jagat owes its existence to him.
4. Jagat is the Vivarta (modification) of Brahman.
5. He gives support to all the balas which go to make the Jagat.
6. He is the basic support (ālambana) to everything.
7. He is the Āyatana of the Jagat.

224. Whatever we see here, it is all bala. The pot, picture, table etc. represent only an assemblage of balas by which nāma, rūpa and karma have been brought into existence. The unity is seen when we consider all the trees falling into a single collective name called forest. All things made of the same basic material assume different sizes and forms and are recognised by different names. The same thing applies to an army of men. सर्वमेकमेव वनम्। इमे पदार्थाः एकमेव द्रव्यम्। इयं एकैव सेना are statements of unity that we see in the created objects. These are all nothing but Brahman who has become all these. एकमेव ब्रह्म सर्वमभवत्। Brahman is the seat of all karmas through Vibhutisambandha. Just like Antarikṣa which is the background for Vāyu which is moving, has Vibhutisambandha with Vāyu. There is ādhara-ādheya bhāva between Brahman and Karma. This Ādharāadheya bhāva is of six kinds. They are Āyatana, Ālambhana, Alambana, Pātra, Vivarta and Rasaprada.

225. What is Āyatana? When ādheya does not come into actual contact with ādhāra, it is called Āyatana. The winds for example have their āyatana in ākaśa. It is some sort of background

ब्रह्मेति वालम्बनमस्ति कर्मणां जलस्य बिन्दू रजसां मृदां यथा ।
ब्रह्मेति पात्रं हि यथाम्बुनः पटस्तिलास्तु तैलस्य घृतस्य वा पयः ॥२२६॥

केचित्पुनर्ब्रह्म विवर्तनं विदुः स्वप्ने हि विज्ञानगता यथाखिलाः ।
रथा रथी सारथिरश्वकाः पथस्तथा ननु ब्रह्मणि कर्म्मणां कलाः ॥२२७॥

रसप्रदं ब्रह्म तु कर्मणि ध्रुवं निरात्मकं कर्म्म बलं न दृश्यते ।
आत्मा स सत्तारसमादधाति यः पुष्पस्य गन्धो लवणं यथाप्सु वा ॥२२८॥

ब्रह्मेत्यदः प्रत्ययसाक्षिकं भवेदालम्बनं चायतनं च वृत्तिनः ।
पात्रं तु योगाद्रसदं तु बन्धनद् विभूतितः स्यात्तु विवर्त्ति लम्भनम् ॥२२९॥

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support just like in a drama theatre the background is provided by a screen. (cf. Gītā. "यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्। एवं सर्वाणि भूतानि मत्स्थानीत्युपधारय" ॥).

When the ādheya touches the ādhāra, but still the ādhāra is free and even when ādheya is not there, there is no change in ādhāra's svarūpa and it remains unaffected, it is called Ālambhana. It is just like waves in the ocean have their support in waters, the wall provides the support for a picture, the mirror provides the support for the reflected image etc.

226. Where the ādhāra joins the ādheya and some changes in the svarūpa of ādhāra are also seen, it is called Ālambana. Dust produces, change in the water's appearance. Particles of earth mixed with water and made into a paste and dried is supported by water, etc.

Where the ānheya remains merged with ādhāra and loses its separate existence, it is called Pātra. Wet cloth provides support to water. तिल seeds give support to oil. Ghee is supported by milk. In the same way Brahman supports Jagat.

All the above examples show how Brahman provides support to the created thing.

227. Some people talk of Vivarta as the relation between Brahman and Karma (Viśva). They say that just like the appearance of silver in shell is only an optical illusion and is not real, in the same way this Viśva is only a modification of Brahman. It is only an apparition on Brahman. They quote as an example the dreams we experience. (न तत्र रथा न रथयोगा न पत्थानो भवन्ति। अथ रथान् रथयोगान् पथः सृजते-बृ.उप).

228. Then Ojha describes how Karma gets Rasa from Brahman. Here ādhārādheya bhāva is different. Rasa enters bala and gives it Sattā. Therefore bala is ādhāra for the Rasa which is inside it. It is ādheya. Rasa which is Brahman gives sattārasasvarūpa to bala and as a result of which bala becomes sattāvat. It is Rasa's mahimā which is able to give sattā to bala.

In the Bṛhadaranyakopaniṣad a question is put by Yajñavalkya.

"यद् वृक्षो वृक्णो रोहति मूलान्नवतरःपुनः । मर्त्यःस्विन् मृत्युना वृक्णःकस्मान्न मूलात् प्ररोहति ॥" - (Bṛ.up. 3.9).

which means: In the case of a tree which is cut, from the root it takes rebirth. In the same way what is the root from which a man takes his rebirth after death.

When nobody found an answer for it Yajñavalkya himself provides the answer. He says, "विज्ञानमानन्दं ब्रह्म रातिर्दातुःपरायणम्।" इति In other words, it is Brahman (Ātman) that gives him rebirth.

Whatever śakti is there in the various things in this Jagat they were all given by Brahman only. Just like a flower put in water gives its smell to the water, just like salt when put in water, makes

तदित्थमेतानि मतानि चामृते विशिष्य ये ब्रह्मविदो विदुः पृथक् ।
स्र्वाणि तानीह यथार्थवत्तु ते पश्यन्ति पश्यामि हि सर्वथापि तत् ॥२३०॥

गतिः स भर्त्ता प्रभुरेष साक्षी सुहृन्निवासः शरणं निधानम् ।
स्थानं च बीजं प्रभवो लयश्च ब्रह्मैतदेषां जगतां निरुक्तम् ॥२३१॥

बन्धस्य पर्य्यायविपर्य्यये वा प्रबन्धनोद्बन्धनयोः क्रमे वा ।
मोकेऽपि वोदर्कमुपैति बद्धो यं भावमस्याहुरिमां गतिं ज्ञाः ॥२३२॥ (१)

सर्वं यदादानविसर्गशीलं विसृज्य गृह्णाति न चेत् स्वशक्त्या ।
क्षीणं तदात्माभिमुखं यदि स्यात्तदात्मनः संभ्रियते रसेन ॥२३३॥

समृद्धिसम्पन्नतमोऽथवा यः सर्वात्मना क्षीणतमोऽथवा यः ।
स्वां स्वां स्थितिं प्रत्यभिसंनिविष्टस्वान्तः स शान्तो भ्रियते रसेन ॥२३४॥

रसः परः सन् स बिभर्ति चाक्षरं क्षरं बिभर्तीह तथैव चाक्षरम् ।
न त्वेष भूतैर्भ्रियते बिभर्त्यसौ भर्ता ततो भूतभृदुच्यते च सः ॥२३५॥ (२)

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the water salty, in the same way Brahman gives its Rasa to the things and makes them sattavat. (cf. "रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः" - Gītā).

Now Ojha explains what sambandha pertains to what svarūpa of Brahman.

229. Brahman, becomes Pratyayasākṣī, Ālambana and Āyatana through Vṛttitvasambandha. Brahman becomes Pātra in Yogasambandha. It has bandhasambandha when it is Rasaprada. In Vibhuti sambandha, he becomes Ālambhana and undergoes Vivarta.

230. Ojha says that it is natural that different ācaryas hold different views with regard to Brahman's role in Karma. Sankara favours Vivartavāda Yogācāryas believe in Āyatanasambandha of Brahman. Sānkhyas believe in Pratibimbavāda in which the Brahman's role is Ālambhana. Viśiṣṭādvaitins believe in the role of Rasaprada for Brahman, Dvaitavādins, Paurānikas, Agamikas have the same view as Viśiṣṭādvaitins. Vallabhacārya believes that Brahman manifests the Jagat which is already inside him in the unmanifest form. Naiyāyikas believe in the all pervasive nature of Īśvara and also playing the role of Rasaprada. In Ojha's opinion there is Sarvadharmopapatti in Brahman and this is in conformity with the Brahmasūtra which says "सर्वधर्मोपपन्तेश्च". That Brahman is the root cause of Jagat is accepted by all Brahmavādīs.

231. Bhagavad Gīta catalogues twelve sambandhas of Brahman with Jagat. It says,

"गतिर्भर्ता प्रभुःसाक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं बीजमव्ययम् ॥"

232. This Jagat ultimately merges with Brahman after getting released from the bandhas to which it is subjected periodically. Therefore Brahman is the ultimate gati for Jagat.

233. Brahman is the nourisher of Jagat. When a man is tired he takes rest and directs his thoughts towards Ātmā. The Ātmā in turn nourishes him and rejuvenates him. This Ādāna-Visarga goes on in man. Ādāna is from Ātmā and Visarga takes place in Karma.

234. Whatever be the status of man, rich or poor, if he directs his attention to Ātmā inside, he becomes śānta because of the nourishment he gets from the Rasa of Ātmā.

स्वरूपसंसृष्टबलेन भूयसाऽप्याक्रम्यमाणो न रसो विजीयते ।
सदा रसस्यैव बले समुच्चिते प्रभुत्वमात्मा हि ततोऽभिजायते ॥२३६॥

शान्ते रसे क्षुब्धबलोदयो बलाद् भूत्वैव शान्तिं विनिहन्तुमीहते ।
उत्थाय चोत्थाय पतत् स्वयं पुनर्विलीयते शान्तरसो न जीयते ॥२३७॥

बलानि कुर्वन्ति यथा यथा जगत् स्वभावतः सा प्रकृतिर्निरुच्यते ।
विज्ञानमस्मिन् पुरुषः कलास्ततो धर्म्मस्ततो व्यक्तिरियं विशिष्यते ॥२३८॥

सा व्यक्ति सम्पत्कुरुते समा जगत् प्रकर्षमस्मात्प्रकृतिर्विभिद्यते ।
तत्पौरुषं यत् प्रकृतिः क्रमादियं समुन्नतिं लोकहिताय नीयते ॥२३९॥ (३)

क्षरोऽक्षरश्चैष परश्च कर्म्मात्मानो हि संहत्य सदा त्रयोऽपि ।
कर्माणि कुर्वन्ति फलस्य भोक्ता त्वेकः क्षरोऽन्यस्त्वफलोऽत्र साक्षी ॥२४०॥ (४)

बलप्रसर्गे हि बलप्रसर्गोऽनुकूलवत्स्यात् प्रतिकूलवत्स्यात् ।
अथाप्युदासीनवदेव वा स्याद् रसस्तु सर्वस्य सदानुकूलः ॥२४१॥ (५)

235. Para is Avyaya. He supports Akṣra and Kṣara. He does not have the support of bhutas but he supports them. That is why he is Bhartā and Bhūtabhṛt.

236. When Svarūpa sambandha takes place and balas produced in Rasa bombard Rasa again and again the Rasa is not affected. On the other hand when balas get piled on Rasa, Rasa becomes Ātmā and rules over them.

237. Verse 237 brings out beautifully the greatness of Rasa. Balas constantly disturb the peaceful condition of Rasa by bombarding on it again and again by multiplying themselves. But ultimately they get weakened and die in Rasa with the result the Rasa comes out as the winner in the game. However it should be remembered that balas can never be got rid of by Rasa which it wants to become Ātmā and get creation oriented.

238. When balas working on Rasa create the Jagat it is called Prakṛti because this is part of Nature. Inside that Vijñānātmā Puruṣa resides. He then develops his kalas (sṛṣti kalas) and then dharmas comes into existence. Thus Puruṣa with his kalas becomes Viśiṣta i.e. he is balaviśiṣta Puruṣa and is creation oriented.

239. The development of Kalas and dharmas are only secondary processes. It is Puruṣa's appearance that is most important event. He is the Prabhu controller of everything.

Explaining the etymology of the word Prakṛti Ojha says. Pra is indicative of Prakarṣa i.e. Sampatti. Therefore Prakṛti is of Sampatti form. It is the sampat of individual Puruṣa only. It is this Jagat that is of Prakarṣa form. Prakṛti is the same in everything. It is Prakarṣa's form that varies. Prakṛti works under the will of Puruṣa and the varied things are produced. It is Puruṣa who has brought Prakṛti into existence and therefore he is called Prabhu.

240. Akṣara and Avyayu are responsible for the activities of Kṣara. While they are witness to the creation process and indirectly partners in the creation process, it is Kṣara alone who is the enjoyer of the results of Karma.

241. The entire Jagat is full of activities of balas. Some time they help each other and at some other times they oppose. Some times they also remain detached. But Rasa always gives a helping

यः कर्म्म सन्तानकृतात्ममूर्तिर्भावः स हि श्राम्यति कर्म कुर्वन् ।
तद्विश्रमायैष निवासभूतो यत्रैष विश्राममुपैति गत्वा ॥२४२॥

नवोदितो जीर्णदशां क्रमाद् गतः शून्यत्वमैत् तत्र बलं रसोत्थितम् ।
श्रान्त्वोपरन्तुं निपतत् क्रमाद्रसे शेतेऽन्ततस्तेन निवास उच्यते ॥२४३॥

स्वप्नान्तबुद्धान्तपरिभ्रमेण श्रान्तोऽयमात्मा पुनरेति शान्तिम् ।
निरस्तपाप्माभयमाप्तकामं स्वकं निवासं न हि यत्र शोकः ॥२४४॥ (६)

जीवो यदा शोकभयादिदुःखैराक्रम्यते तच्छरणं स याति ।
आत्मानमेवैष स पृच्छतीयं कथं तरेयं किमिह प्रकुर्य्याम् ॥२४५॥

सत्यः स विज्ञानमयस्तदात्मा प्रकाशयेच्चेत्तरणेऽभ्युपायम् ।
ध्रुवं स विज्ञानबलानुसाराद्रक्षामुपेयात् स भयात् पृथक् स्यात् ॥२४६॥ (७)

क्षरं हि सर्वं व्ययमानमेतत् कथं प्रदृश्येत समस्तवीतम् ।
यद्यव्ययं नैव रसप्रदं स्यात् तस्मादिदं ब्रह्मपरं निधानम् ॥२४७॥

स्थानं प्रतिष्ठा न रसात्तदन्यत् रसप्रतिष्ठं बलमस्ति भाति ।
बलं स्वभावप्रचलं स्थिरत्वं यत्रैति तत्स्थानमयं रसोऽस्ति ॥२४८॥

रसेन युक्तं बलमेकरूपं भूत्वा विकुर्वद् भवतीह नाना ।
बले विकृत्य विकृतं विशिष्टं बीजं भवत्यव्ययमुत्तरस्य ॥२४९॥

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hand to balas in various ways in the creation process.

242. Ātmā who is of Rasa form, provides the resting place (Nivāsa) for people who are tried of Karma. The dhatūs of Śarīra seek a resting place for getting peace and that Śanti he gets from his own Ātmā which is Avyaya Puruṣa.

243. Ojha explains the term Nivāsa for Puruṣa in another way. When balas appear on Rasa and go on changing, when they get tired they become weak and they gradually die down in Rasa from where they originated. This is their final rest place.

244. When a man gets tired of work, he naturally seeks some rest and freedom from trouble. He seeks some peace through sleep during which he is one with his Avyayātmā and there is no question of any grief affecting him. There he gets immense peace.

245-246. When a man is affected by grief, fear etc., he becomes helpless and asks his own Ātmā how he can get rid of his troubles. When his Ātmā which is Satya and Vijñānamaya assures him of his getting relief through certain methods, he is encouraged by that and by following these methods gets freed from his troubles. He feels protected now.

247. Nidhāna means a treasure which provides livelihood to everybody. Avyaya Puruṣa is Nidhāna or Nidhi for the Kṣara which constantly gets depleted in the creation process.

Kṣara gets rejuvenated and nourished by the Rasa of Avyaya Puruṣa and thus he is able to carry on his karma. That is why Avyaya Puruṣa is called Nidhāna.

248. Sthāna means Pratiṣthā. It is Rasa that gives Pratiṣthā to bala which as a result gets the Asti-bhāti status. While Rasa does not undergo any change, bala is ephemeral and constantly

परं मनस्तत्र न चेदुपेयात् प्रज्ञस्वरूपं न भवेत्तदानीम् ।
मनोबलग्रन्थिविशिष्टसर्गे प्रज्ञे रसः संभवतीह बीजम् ॥२५०॥

रसे यदव्यक्तबलं प्रसुप्तं रसात् तदुद्भूय रसप्रतीकम् ।
प्रलीयते तत्र रसे पुनस्तत् तस्माद्रसोऽसौ प्रभवो लयश्च ॥२५१॥

१५. आत्माधिकरणम्

सत्तारसं यः प्रददाति कर्म्मणे सदुच्यते कर्म्म यदन्वयादिह ।
आत्मा स भूमा रस एव कर्म्मणो रसावतारोऽपि रसप्रदस्तथा ॥२५२॥

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undergoes changes.

249. That Brahman is the root cause of Jagat (bīja) is exhibited by the fact balas appear in Rasa and in the creation process undergoes various changes and finally result in the various things we see around us. In this process, Rasa itself shows its bījabhāva by undergoing some changes due its getting involved in Karma alongwith the balas. That is why Ojha says in the verse बले विकृत्य विशिष्टं बीजं भवति. In other words Avyaya Puruṣa with his kalas is the root cause of creation of Jagat. Avyaya Puruṣa has five kalas which are Ādhidaivika. In the same way in our Adhyātmā we have five vyāvahārika Ātmās. From Svayambhūmandala we get Rasa to form our Caitanyātmā. He is the chief Ātmā (mukhyātmā) in our system. He is called Śāntātma or Sūtrātmā.

From Parameṣthīmandala we get Rasa to form our Māhan Ātmā. Mahattatva is reflected in it. He is called बुद्धेरात्मा in Kathopaniṣad. Buddhi is formed from the Rasa of Sauramandala. Our Vijñānātmā resides there. Candramandala Rasa is responsible for our Prajñānātmā. It is responsible for the functioning of indriyas and śarīra. Indriyas and śarīra are formed from Pṛthivīrasa. Prānātmā resides in them. It is also called Śārīrātmā. Thus our Ātmā has many components (see our book on Gītā). The Avyaya bīja resides in Prajñānātmā which is formed by the union of Cāndrarasa with Avyaya bīja, which is called śvosīyamanas. Therefore in the manas which is Kṣararūpa, the Rasa from Avyaya forms the bīja. Avyaya Puruṣa comes into existence by the union of bala in Rasa. Akṣara Puruṣa comes into existence by bala citi (piling of balas) on Avyaya. Kṣara Puruṣa comes into existence when balagranthi (knot) takes place on Akṣara.

250. In verse 250, Ojha says, that in our Prajñānātma which is formed from Candra and if the union of Avyaya Puruṣa who is called Śoovasīyamanas, does not take place with it, it will not have Prajñāsvarūpa because Avyaya Rasa is the bīja for the formation of Prajñānamanas.

251. The bala which is originally in unmanifest state in Rasa (that is in the Parātpara state of Brahman) becomes manifest in the creation oriented Brahman (that is Puruṣa state) and in the process it gets sattā from Rasa and behaves as though it has a status similar to Rasa. But after banging again and again on Rasa it gets tired, gets weakened and ultimately dies down in Rasa itself. In that sense Rasa is both the origin and final place of refuge (gati) for balas.

15. Ātmādhikaraṇam

252. To start with Ojha gives a definition of Ātmā.

यत्सत्तया योऽन्यः (पूर्वमसद्रूपः) सत्तावान् भवति तस्यान्यस्य यः सत्ताप्रदः सः आत्मेत्युच्यते । Bala (Karma) does not have independent sattā. It is Rasa by entering into it gives it Sattārasa. Therefore Ātmā which is bhūma (extensive) can be named as Rasa of Karma, or Rasāvatara or Rasaprada (donor of Rasa).

सुप्तेयमव्यक्ततयास्ति शक्तिर्यस्मिंश्च यस्मिन् समुदेति काले ।
व्यक्ता यतस्ते विविधाश्च भावाः स्युर्यस्य भोगाय स उक्त आत्मा ॥२५३॥

क्ष्मा ज्मा यथा ग्मा क्षमतेर्जमेर्गमेस्तथा तमेस्त्मा भवतीह काङ्क्षया ।
यतोऽशनायात्र ततः स इच्छतीह व्याप्य चात्मेति मतस्ततः स हि ॥२५४॥

अतः स आत्मेति वदन्ति केचित् तच्छब्दमूलं न विदन्ति तेऽलम् ।
स पाणिनिः पश्यति शाब्दिकस्तं त्मानं यदा ह्युद्धृतपूर्वभागम् ॥२५५॥

त्रिधाऽस्य लोके व्यवहार इष्यते स सर्वनामा सनिरूपकश्च सः ।
संज्ञाऽथ वा सर्वविधे प्रयोगके न प्रत्यगर्थत्वमयं जहाति हि ॥२५६॥

रसोऽयमात्मा बलमस्य शक्तिः शक्त्या विहीनो न रसः क्वचित्स्यात् ।
अव्यक्तरूपेण रसे बलं तत् प्रवाहनित्यं न कदापि नास्ति ॥२५७॥

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253. Giving another definition Ojha says, Ātmā is that in which Śakti resides in a dormant condition and becomes manifest during periods of creation. The created things come into existence in various forms. That entity for the sake of whose enjoyment all the things come into existence, is called Ātmā.

When changes take place what remains unchanged is Ātmā. As an enjoyer, he witnesses all the changes taking place in the balas which have origin and support in him.

254. Going into the etymology of the word, Ojha says the word त्मा is derived from the root 'तमु काङ्क्षायां' (धातोरौणादिके अन् प्रत्यये उपधालोपे च त्मा शब्दो निष्पद्यते ।) Adding the preposition आङ् (which means it spreads on all sides) the word 'आत्मन्' is derived. Just like क्ष्मा is derived from क्षम dhātu, ज्मा is derived from जम dhātu and ग्मा is derived from गम dhātu, in the same way त्मा is derived from तमु dhātu. Ātmā is that which wants to shake off its individualised condition and get to the status of ruling over others. It is that which spreads its influence in the surroundings through its rays in search of food in the form of viṣayas. (आकाङ्क्षमाणः परिच्छिन्नतां विहाय विभुत्वमेवेच्छन् आशनायाबलेन अर्चन् चरति अर्थात् इच्छन् व्याप्नोति स आत्मा उच्यते ।).

255. Many scholars think that the word Ātmā has been derived from अत् dhātu. Ojha does not agree with that. Quoting Pānini's sūtra 'मन्त्रेष्वाङ्यादेरात्मनः', Ojha says according to this sūtra when टा pratyaya acts on आङ् we get Ātman word. Ojha says Pānini is in agreement with his view in saying that आ should be taken separately. If we derive the word आत्मा from the root अत्, the separation of आ does not arise. In fact in Śruti the word त्मना occurs. (वातजूतो योऽभिरक्षतित्मना प्रजाः पुपोष पुरुधा विराजति । ऋ. वे. 10.170.1).

256. In worldly matters the word Ātman is used in three ways. Since Ātmā is present in everything, we use words like mṛdātmaka, prastarātmaka etc. (Prastara is stone). The second usage is sanirūpaka. When we use the word Ātmā immediately we ask whose Ātma? That is the word Ātmā is used in the sense of its belonging to some being. The third usage is in samjñā that is, we name it as one of the nine dravyas in Nyaya Śāstra. Everywhere that it is pratyak (that it is inside another thing and never leaves it) is implied.

257-258. Principally the word Ātmā is used to denote Rasa. Bala is its śakti. We cannot see Rasa at any time without bala. Bala is always present in Rasa in dormant condition. It goes on moving appearing and disappearing. It is like a constant stream. There is no time when the bala is absent.

विशेषरूपेण तु तद्बलं भवद्व्यक्तं रसे कुत्रचिदस्ति नास्ति ।
सहैव सर्वं बलमेकहेलया विलीयते नोदयते न दृश्यते ॥२५८॥

यदेव किञ्चित् क्वचिदस्ति वस्तु सा सर्वत्र शक्तिः परिदृश्यते ध्रुवम् ।
पृथक् पृथक्छक्तिरियं विभाव्यते यस्मिन् स आत्मा स रसोऽनुभूयते ॥२५९॥

आत्मा द्विधोक्तः प्रथमस्त्वखण्डः कर्म्मात्मसंज्ञस्त्वपरश्च तत्र ।
शुद्धो रसः स्यात्तदखण्ड आत्माऽमृतोऽभयः शुद्धबलन्तु शक्तिः ॥२६०॥

ततोऽतिरिक्ता इह चात्मशब्दाः, ये केऽपि कर्मात्मतया त इष्टाः ।
स्वरूपतः कर्म्मवतां न तेषामात्मत्वमाप्तं व्यतिरिच्य कर्म्म ॥२६१॥

परस्परान्वाहितरूपनानाकर्म्माणि चैकं क्वचिदिष्ट आत्मा ।
शुद्धस्त्वभोक्ता च तथैव भोक्तेत्येवं त्रिधात्मा तदखण्डभिन्नः ॥२६२॥

परो य आत्मा पुरुषः स शुद्धः शुद्धे रसे शुद्धबलप्रयोगात् ।
बलैः कृतात्मापि न तत्र शक्तिस्तद्भोग्यमर्थं क्षरमादधाति ॥२६३॥

यश्चाक्षरोऽयं पुरुषः स आत्मा स ईश्वरः सर्वनियोजकोऽपि ।
नाश्नाति तत्कर्म्मफलानि यद्वन्न लिप्यतेऽर्कः किल बाह्यदोषैः ॥२६४॥

In the Jagat both ordinary situations and extraordinary situations arise. In the latter case Mayābala sometimes manifests itself in Rasa and sometimes not. But the formation of Jagat does not take place instantly. Birth and death i.e. appearance and disappearance of things go on taking place as though it is a stream of events.

259-260. Wherever we see things they are seen as objects of Śakti. The support for these things is Rasa which plays the role of Ātmā of these things.

Ātmā is of two kinds one is Akhanda (extensive) Ātmā and the other confined Ātmā. The latter is called Sanirūpaka Ātmā (that is, it functions as Ātmā of something). Akhanda Ātmā is pure Rasa. It is Amṛta and Abhaya. Sakhanda Ātmā is called Karmātmā because he has Karma built on him. Pure bala is called Śakti.

When unlimited Rasa gets limited by māyābala and a part of this Rasa is enveloped by bala and confined to a Pura, Puruṣa samstha comes into existence. This confined Rasa is called Ātmā. Apart from this wherever we use the word Ātmā, it is to be understood as Karmātmā. Even here where balas are built on Ātmā, karma in the form of bala cannot enter into Ātmā svarūpa which continues to be Rasa only.

261-262. Sometimes when Karmas build on one Karma then for the supporting karma also we use the word Ātmā, whereas pure Rasa never becomes a bhoktā, even when it resides in bala Karmarūpa Ātmā is sometimes bhoktā and sometimes he is not bhoktā. Thus Karmātmā also is of three kinds viz. Suddha, Abhoktā and Bhoktā.

263. In Avyaya Puruṣa both Rasa and bala are pure, even though he is balaviśiṣtā, he is Ātmā of Akṣara and Kṣara only and therefore he is not Karmabhokta. Prakṛti which is of bala form does not offer bhogyavastu to him because it recognises him as Avyaya Puruṣa who does not undergo any change. And yet because many balas join him when he is creation oriented, he is in a way of Karmātmā form but he is not bhoktā.

क्षरस्तु भोक्ता किल कर्म्मभिस्तैः सम्पद्यमानः प्रतितिष्ठतीह ।
कर्म्माणि नित्यं कुरुतेऽथ तेषां फलानि भुङ्क्ते सदसन्ति नित्यम् ॥२६५॥

आत्मा रथी तत्र रथः शरीरं प्रज्ञस्तु सूतोऽथ षडस्य प्रज्ञाः ।
स्युः प्रग्रहा इन्द्रिय वृत्तयोऽश्वा अथेन्द्रियार्था षडिमे प्रदेशाः ॥२६६॥

आत्मा चिदाभास इति प्रसिद्धः प्रज्ञश्च षट्प्रज्ञ उतेन्द्रियाणि ।
अथैतदर्थाश्च तदित्थमेकः पशुः स आत्मा भवतीह भोक्ता ॥२६७॥

अखण्ड आत्मा हि तुरीयपादः परोऽक्षरो वा क्षर इत्यमी तु ।
पादास्त्रयोऽन्ये तत एष आत्मा मतश्चतुष्पादयमेक एव ॥२६८॥

रसो विशुद्धस्तु परात्परो मतो य उत्तमः सोऽस्ति परोऽथ योऽक्षरः ।
परावरः सोस्त्यवरः स यः क्षरः संज्ञाविशेषाः स्युरमी तदात्मनाम् ॥२६९॥

परस्तुरीयः पृथगस्य पादोऽक्षरः क्षरोऽन्यः पशुरित्यमी तु ।
त्रयोऽस्य पादास्तत एष आत्मा कर्म्मात्मसंज्ञोऽपि मतश्चतुष्पात् ॥२७०॥

षट्त्रिंशदारम्भककर्म्मजानि क्षरस्य वाक्प्राणमनांसि सन्ति ।
तान्यक्षरे षड्वलितानि तद्वत् परस्य तान्येकबलानि विद्यात् ॥२७१॥

264-265. Akṣara Puruṣa also is not a bhoktā. He is Īśvara who controls everything. He also does not enjoy the fruits of Karma. Just like the sun is not touched by. Karmadoṣas, Akṣara also is not touched by Karma and its results. It is only Kṣara Puruṣa who is affected by Karma and undergoes various changes. He is the bhokta. He is the Jivātmā on whom karmas are built.

266. In the next verse, Ojha explains the Kathopaniṣad mantra which says

"आत्मानं रथिनं विद्धि शरीरं रथमेव तु बुद्धिं च सारथिं विद्धि मनः प्रग्रहमेव च ।
इन्दियाणि हयानाहुर्विषयांस्तेषु गोचरान् आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः" ॥

Ojha says that here buddhi alone cannot be charioteer because it is devoid of cetanā. What the Rṣi really means the six prajñas operating on the buddhi is the charioteer. That is why Ojha says sūta is Prajña. The six Prajñas are produced by the five jñānendriyas and the manas which is indriyarūpa. This would mean it is Vijñānātmā which resides in buddhi that constitutes the charioteer. The Prajñas are the bridles. Indriyavrittis are the horses and the region covered by the chariot are the Viṣayas perceived by indriyas (indriyārthas).

267. The Bhoktātmā which is Kṣara Ātmā which is related to indriya manas is called Cidābhāsa Ātmā in Vedāntā literature. It is actually of the form of Vijñānātmā functioning in us. Prajñā, the six Prajñas, Inriyas their viṣayas (rūpa, rasa etc.) all combined into a single entity called Paśu which is the bhoktātmā in us.

268-269. Ātmā has four pādas. They are Akhanda Ātmā, Para, Akṣara and Kṣara.

Pure Rasa is named Parātpara. Uttama Puruṣa is called Para. Akṣara Puruṣa is called Parāvara. Kṣara is called Avara Puruṣa. These are the names of these four Ātmās.

270. The Karmātma also is considered to have four pādas. Avyaya remains separate and then we have Akṣara and Kṣara and Paśu are its three pādas.

मात्राप्रवेशात् पृथगात्मशक्त्योः खण्डाः क्षरे त्वष्टशतं भवेयुः ।
तथाक्षरोऽष्टादशखण्ड इष्टः परस्त्रिखण्डोऽथ रसस्त्वखण्डः ॥२७२॥

१६. सिंहावलोकनाधिकरणम् ।

ब्रह्म द्विधा दृश्यत आभु चाभ्वं, यन्निर्विशेषं प्रथमं तदाभु ।
अवाङ् मनोगोचरमस्ति तस्मादज्ञेयताऽनिर्वचनीयताऽस्य ॥२७३॥

यद् दृश्यते कर्म्म च रूपनामेत्यभ्वं तदुक्तं तदिह प्रवच्मि ।
विश्वं तदभ्वं तदिह द्विधोक्तं व्यष्टिः समष्टिर्दहरोत्तरो वा ॥२७४॥

भूमोत्तरः स्याद् दहरोऽणिमान्तः पुनः पुनस्तौ मितिरस्ति यावत् ।
असीमभूमान्तमसीमरूपाणिमान्तमेकं प्रवदामि विश्वम् ॥२७५॥

तमुत्तरं वा दहरं तथा वा द्विधा विभक्तैस्तादिहानुवीक्षे ।
तन्त्रं बहिस्तत्परिचालकं तु क्रान्त्वा तदन्तः प्रथितं सुसूक्ष्मम् ॥२७६॥

तन्त्रं शरीरं परिचालकं चास्यात्मानमाहुः स शरीरधर्त्ता ।
शारीरकः प्रोच्यत एष एवायः किट्टवत् कल्पयते शरीरम् ॥२७७॥

तस्माच्छरीरं न तदात्मनः स्यात् पृथक् ततः प्रोच्यत एष आत्मा ।
एकैक आत्मा दहरस्तमन्यो व्याप्नोति तं चान्य इति क्रमोऽस्ति ॥२७८॥

271-272. There are thirty six basic balas which produce the Kṣaras, Vāk, Prāna and manas. Six are involved in Akṣara and one only is involved in Avyaya. When Śakti enters Ātmā, in various mātras, Ātmā shows many divided states. These are one hundred and eight divisions of Kṣara Ātmā, eighteen of Akṣara Ātmā, Avyaya Ātmā has three divisions but Rasa remains always undivided. (see 27. Matabhedadhikaraṇam)

16. Simhāvalokanādhikaraṇam

'सिंहावलोकनम्' only means looking back and recollecting what all have been covered already. Just like a lion walks along his region of occupation and after some time, looks back to have a survey of the entire region, at his back, Ojha looks back and beautifully summarises the subject matter, he has already covered.

273. Brahman is of two kinds viz. Ābhu and Abhva. The Nirviśeṣabrahman is called Ābhu. It is beyond our comprehension and that is why it is said to be indescribable.

274-275. Namā, rūpa and karma constitute Abhva. The Viśva which is classed as Abhva is of two kinds viz. Vyaṣti (individual) and Samaṣti (collective). Vyaṣti is alpa or Dahara (of very small size). Samaṣti is Mahān is very big or Uttara. These two states represent the variety of sizes of things which we see in this Viśva. Viśva is nothing but the collection of infinitely sized objects (from atomic size to very large size).

276-277. These Uttara and Dahara are again divided into two states viz. Tantra and Paricālaka. Tantra is śarīra and Paricālaka is the Ātmā which has entered into it in a subtle form. It is therefore called Śārīraka and the śarīra is built on it, just like rust is built on iron.

It is of Prāna form which supports the body and is responsible for the decay regeneration,

एकैकमात्मानमिह त्रिभागं पश्यामि वाक्प्राणमनः प्रभेदात् ।
वागन्नमर्थश्च, बलं क्रिया च प्राणो, मनोज्ञानमुदेति विद्या ॥२७९॥

प्राणश्च वाक् चानुयुजौ मनश्चेत् संचारयेते तदु वेदरूपम् ।
ऋक्सामयोरस्ति यजुर्निविष्टं सामेदमध्यूढमृचि प्रविद्यात् ॥२८०॥

चेद्वर्तनी वाक् च मनश्च युक्ते प्राणं तु संचारयतः स यज्ञः ।
प्राणोऽन्नमूर्क् च त्रितयं त्रिषु स्याद् गृहीतमन्योन्य समुद्भवाय ॥२८१॥

प्राणो मनश्चेत् सयुजौ तु वाचं संचारयेते स च लोक एषः ।
उक्थोत्थितोऽश्नात्यशितीरिहार्को मृत्युर्यदर्चंश्चरतीह सोऽर्कः ॥२८२॥

अथैष वाक्प्राणमनोमयोऽर्थोऽस्त्यात्मांशभूतो न तु पूर्ण आत्मा ।
सत्ताचिदानन्दमयः स आत्मा, सत्ता स वाक् प्राणमनोमयोऽर्थः ॥२८३॥

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nourishment, increase, decrease etc. of the various components of the body.

278. Therefore Śārīra is different from Ātmā. The śarīra envelops the Ātmā.

279. Each Ātmā which is dahara has three components viz. Manas, Prāna and Vāk. Vak, Anna and Padārtha mean the same thing. Bala, Kriya and Prāna mean the same thing. Manas, Jñāna and Vidyā mean the same thing. It is from manas Jñāna originates.

280-281. When Manas is predominant and Vāk and Prāṇa enter it and activate it, then Vedas are created. In the Vedas Ṛk and Sāman are the supporting components and Yajus is supported by both of them. Sāma is built on Ṛk. When Prāṇa is predominant and is supported by manas and vāk, Yajña comes into operation. It is the cycle of successive formation of Anna, Ūrk (essence of anna) and Prāṇa and their entering individually into each of them results in Yajña. (cf. "अन्नोर्क् प्राणानामन्योन्यपरिग्रहो यज्ञः").

When anna comes into contact Agni (Jādharāgni) the food is converted into arka (rays). Ūrk is a state which is between anna and prāna. Then ūrk becomes prāna. Again prāna acquires anna and anna in turn becomes ūrk again. In other words Anna gives rise to Ūrk which is a form of śakti and that goes to feed the prāna. From the activated prāna again anna is acquired. This goes on. Anna, Ūrk prāṇa feed manas, prāṇa and vāk which are the components of Ātmā.

282. When Vāk is predominant and manas and prāna support it, then loka sṛṣti takes place.

Explaining the process Ojha says first Uktha, Arka Aśiti triad comes into existence. Uktha is the source region from which rays emanate to collect food. These rays are called Arka (अर्चन् चरति परितो भ्रमन् गच्छतीति अर्कः।) From these waters are produced. From the waters lokas are produced. The Bṛhadāranyakopaniṣad says,

"अशनाया हि मृत्युः। तन्मनोऽकुरुत। आत्मन्वी स्यामिति। सोऽर्चन्नचरत् तस्यार्चत आपोऽजायन्त। अर्चते वै मे कमभूदिति। तदेवार्कस्यार्कत्वम्।" (Bṛ up. 1.2.1)

In this कं ब्रह्मन् will be explained later.

In this Upaniṣad it is said मनःप्राणवाक् triad becomes Veda and loka (cf. त्रयो लोका एत एव वागेवायं लोकः। मनोऽन्तरिक्षलोकः। प्राणोऽसौ लोकः। त्रयो वेदा एत एव, वागेवर्ग्वेदः मनो यजुर्वेदः प्राणः सामवेदः)

चिदत्रविज्ञानमिदं मनस्तः पृथक् तदस्ति ध्रुवमेकरूपम् ।
यदन्यदन्यत् क्रमते मनस्तज्ज्ञानेऽस्ति संकल्पविकल्परूपम् ॥२८४॥

य एष आनन्द इहोदितः स द्विधा रसोऽन्योऽस्ति बलं तथान्यत् ।
भूमासमृद्ध्यास्ति बलात्मकोऽसौ रसात्मकः शान्तिघनः स भिन्नः ॥२८५॥

बलात्मकानन्दपुरोगमास्ते ज्ञानं मनः प्राण उतान्न मे ते ।
पञ्चापि कोशाः अथ तत्प्रविष्टो रसः स आत्मा स उपासनीयः ॥२८६॥

रसाद् बलाढ्यादिदमत्र सिद्धं विज्ञानमन्यश्च सतः स्वभावः ।
स एष वाक्प्राणमनोमयोऽर्थो न पञ्चकादन्यदिहास्ति किञ्चित् ॥२८७॥

बहिर्बहिः स्यात् क्रमशः शरीरं तदन्तरन्तः क्रमतोऽन्य आत्मा ।
पञ्चापि कोशा इह यच्छरीरं सोऽखण्ड आत्मा परमो रसः सः ॥२८८॥

अधः स्विदासीदुपरि स्विदासीदसीमनिःसङ्गरसो य आत्मा ।
तमाश्रिता अव्ययपञ्चकोशास्तदाश्रिता अक्षरधातवः स्युः ॥२८९॥

ब्रह्मेन्द्रविष्णू अथ चाग्निसोमौ पञ्चाक्षरास्तत्र तमेनमग्निम् ।
क्षरोऽग्निरन्यो वृणुतेऽथ तस्मिन् प्रवर्तते यज्ञ इति स्म सृष्टिः ॥२९०॥

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283. Ātmā is Saccidānandamaya. Ātmakalās are manas, Prāna and Vāk but they do not make the Ātmā pūrna. They only contribute to the sattā part of Ātmā.

284. Cid is Vijñāna part Ātmā. When it is reflected in the manas we acquire jñāna of the outside world. This is called Cidābhāsa. Cid is the chief component of Ātmā and always remains in one form.

The activities of manas go on changing. They are called Sankalpas and Vikalpas.

285. Ānanda also is of two kinds. One is Rasa and the other is made up of balas. The bālātmaka Ānanda is called Bhūmasamṛddhyānanda and the othe Rasātmakānanda is full of Sānti (bliss or peace). The former is experienced when wealth and other objects of enjoyment are acquired which give us worldly pleasures. This is of an inferior type since after experiencing this Ānanda people seek peace in the form of sleep.

286. Balātmakānanda (i.e. Bhūmasamṛddhyānanda) Jñāna, Manas, Prāna and Anna, form the five kośas (sheaths) of the Ātmā which is in the form of Rasa residing inside all these kośas and is to be worshipped.

287. Balaviśiṣta Rasa has the form of Vijñāna and has Sattā. This is different from pure primordeal Rasa. Vijñāna is nothing but bala viśiṣta rasābhāsa. Samṛddhyānanda is included in the five kośas, which are forms of balaviśiṣtarasa and not of pure Rasa. (समृद्धानन्द इति सत्ता चिदानन्दाः कोशेष्वन्तर्भूताः।).

288. When we start with Ānandamayakośa and move out, the outer kośa becomes the śarira of what is inside. Thus what is inside becomes the Ātmā of what envelops it. Thus Ānandamayakośa is the Ātmā of Vijñānamayakośa. Vijñānamayakośa becomes the Ātmā of manomayakośa and so on. All the five kośas constitute the śarīra of the supreme limitless Ātmā which is nothing but Rasa.

289. Ātmā which is unlimited Rasa pervades every place. It is detached. It gives support to the

संसर्ग उक्तो द्विविधः स्वरूपं वृत्तित्वमप्यत्र रसे बलस्य ।
स्वरूपसंसर्गवशादिहात्मा प्रजापतेर्वृत्तितया तु शक्तिः ॥२९१॥

स्वरूपसंसर्ग इह त्रिधा स्याद् बन्धश्च योगश्च तथा विभूतिः ।
अनुग्रहादेव भवेद् विभूतिर्यत्कौशलं कर्मसु योग एषः ॥२९२॥

बन्धस्तु सङ्गातिशयादिह स्यादेभिस्त्रिभिः संस्क्रियते स आत्मा ।
यत्र ग्रहातिग्रहभावसिद्धिः सा वृत्तिता तत्र च भोग्यसिद्धिः ॥२९३॥

त्रिभिः स्वरूपानुगतैः प्रसर्गैरात्मा त्रिधा संभवति स्वतन्त्रः ।
मनो विभूत्या भवतीह योगात् प्राणोऽथ बन्धादिह जायते वाक् ॥२९४॥

यत्सृज्यते तत् त्रिकमेव साकं ह्यन्नादमस्यावपनं तदन्नम् ।
न क्षीयतेऽन्नं न निरन्नमन्नात् स्यात्तद्द्वयं चावपनप्रतिष्ठम् ॥२९५॥

मनो भवेदावपनं वियत्तत्प्राणस्तथान्नाद इति प्रसिद्धः ।
वागन्नमित्थं त्रितयं प्रतीयात् क्षरेऽक्षरे चाप्यपरे परेऽपि ॥२९६॥

मनः खमाहुर्मनसि स्थितं तं प्राणं सहान्नं च कमाहुरेके ।
प्राणं मनःस्थं त्वमृतं तथाहुर्वाचं तु मृत्युं पुरुषेषु तेषु ॥२९७॥

प्राणं विदुः क्षत्रमथो विशं विदुर्वाचं मनो ब्रह्म विदुस्त्रिके गणे ।
प्राणो हि वाचः प्रथते नियोजकः प्राणस्य चेदं हि मनो नियोजकम् ॥२९८॥

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five kośas of Avyaya Ātmā and the five kalas of Akṣara also have support on it.

290. The five kalas of Akṣara Puruṣa are Brahmā, Indra, Viṣṇu, Agni and Soma. Seeking the support of Agni component of Akṣara which is Amṛtagni and is prāna form, Kṣarāgni comes into existence and starts the Yajña process. Sṛṣti takes place through Yajña.

291. We have already said that Samsarga sambandha of bala with Rasa is of two kinds. Swarūpa samsarga gives rise to Prajāpati who is Ātmā. Vṛttitva samsarga gives rise to Śakti.

292. Svarūpa samsarga is of three kinds viz. Bandha, Yoga and Vibhūti. Samsarga results from Anugraha i.e. there is no actual contact but blessings are there through ईक्षणकर्म etc. Yoga results in the attainment of skill in karma (योगःकर्मसु कौशलम्).

Yoga is capable of creating newer and newer things.

293. When the sambandha is firm, it is called Bandha. Ātmā gets shaped by these three sambandhas. That is its components (manas, prāna and vāk) are created. Where grahātigrahabhāva takes place, there Vṛttitva sambandha is present. It creates bhoktā-bhogya situation.

294. The three sambandhas give rise to the three components of Ātmā. Manas is produced by Vibhūtisambandha. Prana is produced by yogasambandha and vāk is produced by Bandhasambandha.

295-299. Actually Atma comes into existence, when the triad Manas, Prāna and Vāk are created. Vāk is anna and Prāna is annāda (eater of food) and Manas is āvapana i.e. it gives support. When Sṛṣti takes place this triad is always present. Anna does not undergo any diminution and therefore, there is no question of absence of food for annāda. Both anna and annāda have the support of āvapana, in which they always reside. It is manas that provides the āvapana (support). It is just like

ब्रह्माथ विट् क्षत्रमुपेत्य यद्वत् स्थितिं लभेतेह तथा मनो वा ।
वाग् वाश्रयं प्राणमुपेत्य नूनं स्थितिं लभेते स वसिष्ठ एषाम् ॥२९९॥

सहैव सर्वेष्युदयं लभन्ते सहैव सर्वेऽपि वसन्ति नित्यम् ।
नित्यं मनः प्राणमयं च वाचं तिष्ठत्यधिष्ठाय तदङ्गभावात् ॥३००॥

एषां त्रयाणां पृथगात्मनां मिथः सम्बन्ध उक्तः समवायसंज्ञकः ।
अन्योन्यतस्ते समवेतरूपिणो विनान्यतोऽन्यस्य न च स्थितिः क्वचित् ॥३०१॥

त्रयस्त्विमे यं पुरुषा निरुक्ताः प्राणो मनो वागिति संप्रतीताः ।
अन्योन्य साहित्यकृतैकमूर्तिस्त्रिपुरुषोऽन्यः पुरुषो मनस्तैः ॥३०२॥

स वाङ्मयः प्राणमयो मनोमयो य एक आत्माऽस्ति सनातनः प्रभुः ।
त्रिविक्रमोऽसौ त्रिभिरेष विक्रमैर्विचक्रमे तज्जगदेतदुच्यते ॥३०३॥

य उत्तमो यः पुनरक्षरः क्षरस्ते विक्रमास्तस्य मता इमे त्रयः ।
एभिस्त्रिभिस्तैः पुरुषैर्विनाकृतं जगन्न किंश्चित् क्वचिदस्ति वस्तुवत् ॥३०४॥

संसृज्यते तत्त्रिकमन्नमन्नात् सहैतयोरावपनं निविष्टम् ।
न क्षीयतेऽन्नं न निरन्नमन्नाद् द्वयं च तत्रावपने प्रविष्टम् ॥३०५॥

परं भवेदावपनं ततोऽक्षरं त्वन्नादमस्य क्षरमन्नमिष्यते ।
अत्राक्षरे कर्म्मफलस्य भोक्तृता निषिध्यते न त्वियमन्नभोक्तृता ॥३०६॥

द्वयं च तत्रामृतमुच्यते परं तथाऽक्षरं मृत्युरथ क्षरं भवेत् ।
स मृत्युरस्मिन्नमृते स्थितोऽमृतो न क्षीयतेऽनुक्षणमक्षितोऽपि सन् ॥३०७॥

ākāśa. Prāna is annāda and vāk is anna. This is the case in all the three Ātmās, Avyaya, Akṣara and Kṣara. Manas is said to be Ākāśa (खम्). Prāna and Vāk (annāda and anna) which reside in Manas are together named as 'Kam' by some scholars. Prāna which is in Manas is called amṛta. Vāk is the martya part in the Puruṣas (Ātmās). Manas belongs to Brahma varṇa. Prāṇa is Kṣatra and Vāk is Vaiśya varṇa. Prāṇa controls Vāk and Manas controls Prāṇa.

300. The triad Manas, Prāna and Vāk always come into existence together and always exist together. Manas rules over Prāṇa and Vāk, which always remain together. Manas is the chief component of Ātmā.

301-304. This triad (manas, Prāna and Vāk) are united by Samavāya sambandha. They always remain together and are never separated. We may conceive of a single Puruṣa made up of three Puruṣas viz manas predominant Avyaya, Prāna predominant Akṣara and Vāk predominant Kṣara. The three components are his Vikramas (steps) and that is why he is called Trivikrama. He is Ātmā and has been defined in Upaniṣad as Vāngmaya Prānamaya and Manomaya (स वा एष आत्मा वाङ्मयःप्राणमयो मनोमयः।-बृ.उप). The region which he covers by his three steps is called Jagat. The three steps are nothing but Avyaya Akṣara and Kṣara. Without these three Vikramaṇas, the question of Jagat with all its Vastus coming into existence does not arise.

305-306. Verse 305 is only a repetition of verse 295. Avyaya Puruṣa is āvapana (support). Akṣara Puruṣa is annāda and Kṣara Puruṣa is anna. We have already said that Akṣara Puruṣa does not enjoy the results of Karma. But to maintain himself, he is enjoyer of anna and this is not

स्वरूपसंसर्ग इहोदितो द्विधा संसृष्टयोश्चाऽपि विशुद्धयोरपि ।
संसृष्टयोरप्यथ स द्विधा मतः स ग्रन्थिकाग्रन्थिकभेदतः पुनः ॥३०८॥

सर्गैश्च संशुद्धनिरूपितैस्त्रिभिर्भवन्ति वाक्प्राणमनांसि यानि वै ।
तैरात्मभिर्यः प्रथमः प्रवर्तते परः स आत्मा पुरुषः स उत्तमः ॥३०९॥

सर्गैस्तु संसृष्टनिरूपितैस्त्रिभिः पुनस्तु वाक्प्राणमनांसि यानि तैः ।
अग्रन्थिकैस्तैरपरः प्रवर्ततेऽक्षरः स आत्मा पुरुषः स ईश्वरः ॥३१०॥

संसृष्टिसंसृष्टनिरूपितैस्त्रिभिः सर्गैस्तु वाक्प्राणमनांसि यानि तैः ।
स ग्रन्थिकैर्यः पुरुषः प्रवर्तते क्षरः स आत्मेति हि विक्रमत्रयम् ॥३११॥

स्वरूपसंसर्गिबलाश्रयेऽस्मिन् ध्रुवं भवेद् वृत्तिमती हि शक्तिः ।
शक्तिः स्वरूपेण यदान्विता स्यात् तदा पुनः शक्तिरिहाभ्युपैति ॥३१२॥

परात्मनः शाश्वतिकीह शक्तिर्बलं तदन्वेति रसे परस्य ।
ततोऽक्षरं शश्वदुदेति तस्मिन् स्थितं परस्मिन् पुरुषोत्तमे स्यात् ॥३१३॥

अथाक्षरस्यापि च येह शक्तिर्बलं तदन्वेति रसेऽक्षरस्य ।
ततः क्षरं यत्प्रभवेदनित्यं तदक्षरे नित्यमुपस्थितं स्यात् ॥३१४॥

objectionable. Anna-annāda bhāva is part of Nature and there cannot be any restriction on it.

307. Avyaya and Akṣara are amṛtamaya Puruṣas. Kṣara is mṛtyumaya. Because he resides in amṛta, Kṣara never gets depleted even though he is constantly being consumed by Akṣara. Agni itself produces Soma in another yajña and thus conversion of Agni into Soma and Soma into Agni goes on in Nature. Akṣara Puruṣa belongs to Agni cagetory and Kṣara Puruṣa belongs to Soma category.

308-311 - When pure bala joins pure Rasa the Avyaya Puruṣa kalas are produced. Avyaya Puruṣa is Manas predominant. When more balas are added in order to nullify the Rasa predominance then the Prāna predominant Akṣara Puruṣa kalas are produced. He is called Īśvara.

When more balas are piled on Akṣara Puruṣa Vāk predominant Kṣara kalās are produced. In this case granthi bandhana takes. Thus Svarūpa samsarga is of two types. One is called Viśuddha, and another is called Samsṛṣta. Samsṛṣta is again of two types. One is with granthi and the other is without ganthi (knot).

In the Viśuddha case Ātma kalās (Vāk, Prāna and Manas) of Avyaya Puruṣa are produced. Avyaya Puruṣa himself is the Ātmā who comes into existence. Akṣara Puruṣa (Ātmā) comes into existence with his kalas in Samsṛṣta type of Svarūpa samsarga without granthi. Kṣara Puruṣa (Ātmā) comes into existence with his kalas in Sagranthika, Samsṛṣta Svarūpa sambandha. It is this Kṣara Ātmā who constitutes the three Vikramas.

312-313. In the case of these three Puruṣas Rasa-bala union takes place through Svarūpa samsarga. But when Vṛttitva samsarga takes place on this balavisiṣta Rasa, then Śakti appears (manifested bala is Śakti). When Śakti undergoes Svarūpa sambandha then it gives rise to other śaktis. The idea is Avyaya Puruṣa is always pregnant with Śakti (power). If bala joins the Rasa part of Avyaya Puruṣa. Akṣara Puruṣa comes into existence. Akṣara is all the time with Avyaya and

१	निर्विकल्पको निर्विशेष आत्मा = अज्ञेयः, अनिर्वचनीयश्च			परात्परम्		गुणातीतः	मायानिष्कलम् (आभु)
२	रसः = शान्तिः = आनन्दः ।		। आनन्दमयः	परम्		अखण्ड आत्मा	
३	बलम् = भूमा =	आनन्दः ।	। आनन्दमयः	परावरम् ।	जीवः	सखण्ड आत्मा	मायाबलितं ब्रह्म = (अभ्वम्)
४		विज्ञानम् ।	। विज्ञानमयः		क्षेत्रज्ञः		
५	चेतन आत्मा	सत्ता =	मनः = मनश्चरौ संहितौ वाक् प्राणौ वेदः । मनोमयः	अवरम् ।	महान्		
६	स्थावरआत्मा		प्राणः = प्राणचरे उत्तरोत्तरे वाङमनसे यज्ञः । प्राणमयः				
७	जडात्मा		वाक् = वाक् चरौ संहितौ प्रज्ञाप्राणौ लोकः । अन्नमयः				

दहरोत्तरभेदेन शरीरचातुर्विध्यादयं शारीरकोपि चतुर्धा भ्रूणः, जीवः, ईश्वरः, परमेश्वरश्चेति । भूतानि, जड़ः- स्थावरः- भ्रूणः- जीवः- ईश्वरः- परमेश्वरः- इति पञ्चभूतपूर्वकोऽयं सप्तधा भिद्यते । परमेश्वरे ईश्वराः । ईश्वरे जीवाः । जीवे भ्रूणाः । भ्रूणे स्थावराः- स्थावरे जड़ाः । जड़े पञ्चभूतानि शरीरारम्भकाणि । एवं पञ्चभूतेषु जड़ादयः । जड़े स्थावरादयः । स्थावरे भ्रूणादयः । भ्रूणे जीवादयः । जीवे ईश्वर प्रमुखौ । ईश्वरे परमेश्वरोऽभिव्याप्नोति, स आत्मा ।

१ पार्थिवः- आप्यः- तैजसः- वायव्यः- आन्तरीक्ष्य इत्यादयः सप्तलोकाः ॥

२ समानेऽपि पार्थिवे लोके यज्ञभेदाज्जडस्थावरचेतनभेदास्त्रयो यज्ञाः ॥

३ समानेऽपि चेतने यज्ञे चेतनभेदान्महतो भेदाः । ततो मनुष्यपशुपक्ष्यादिभेदाः ॥

४ समानेऽपि मनुष्यत्वे विज्ञानभेदाच्छीलभेदः । समानेऽपि शीले सुखदुःखादि वृत्तिभेदः ॥

स्वानन्तरस्य त्ववरात्मनो यतः सृष्टौ कृतार्थापरशक्तिरिष्यते ।
तेनात्मभोग्यानुदयाद्धि नैतयोः संभाव्यते कर्म्मफलस्य भोक्तृता ॥३१५॥

क्षरस्य शक्त्या त्ववरः क्षरेतरो न कश्चिदात्मा पुनरत्र जायते ।
यज्जायते तत्क्षरमेव जायते तदस्य भोग्यं स भुनक्ति तत्सदा ॥३१६॥

तच्छक्तिभेदात् पुरुषस्त्रिधेष्यते क्षरोऽक्षरो वा स परो निरुच्यते ।
पूर्वस्य शक्त्याऽवरपूरुषो भवंस्तत्रैव तिष्ठत्यपि शक्तिवत् सदा ॥३१७॥

परस्य शक्तिस्थितमक्षरं स्यात् क्षरं तथैवाक्षरशक्तिसंस्थम् ।
क्षरस्य शक्त्या तु भवन्ति भोग्यान्यस्याक्षरे वा न परेऽस्ति भोगः ॥३१८॥

क्षराणि सर्वाणि तदक्षरे स्युस्तदक्षरं चापि परे निगूढम् ।
तेषां ग्रहातिग्रहभावरूपः संसर्ग उक्तो न पृथक् क्वचित्स्युः ॥३१९॥

पश्यन्ति लोके तु विपर्ययेण क्षरेऽक्षरं तत्र परं निगूढम् ।
तृणे क्षरे सत्यमिहाक्षरं यत् तत्रामृतं स्यात् परमन्तरन्तः ॥३२०॥

क्षरे तु यो वाक् पुरुषोऽयमात्मा स त्रिः पुनर्विक्रमणं करोति ।
तेजस्तथापश्च तथान्नमित्थं तेनायमेको बहुधेह दृष्टः ॥३२१॥

पुनस्तृतीयेऽपि च पर्य्ययेऽसौ पूर्वैः समेतोऽन्नमयोऽयमात्मा ।
त्रिविक्रमं विक्रमते ततः स्युर्भेदा जड़स्थावरचेतनानाम् ॥३२२॥

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manifests himself when bala joins his Rasa part.

314-316. When bala joins the Rasa part of Akṣara who is pregnant with Śakti, Kṣara comes into existence and remains always with Akṣara. Para (Avyaya) Puruṣa gives rise to Akṣara Puruṣa but does not produce any other bhogyavastu. In the same way Akṣara Puruṣa also after producing Kṣara Puruṣa stops there. Both Avyaya and Akṣara Puruṣas do not get the status of bhoktā. Kṣara Puruṣa on the other hand does not produce any other Puruṣa but produces bhogyvastus for his enjoyment. Thus he alone gets the status of bhoktā.

317-319. Because of difference in Śakti, a single Ātmā becomes three Puruṣas (Ātmās). Akṣara Puruṣa with his śakti resides in Avyaya Puruṣa. Kṣara Puruṣa with his śakti resides in Akṣara Puruṣa. Akṣara Puruṣa is supported by the śakti of Avyaya Puruṣa. Kṣara Puruṣa is supported by the śakti of Akṣara Puruṣa. Kṣara produces bhogyavastu for his enjoyment. All aspects of Kṣara reside in Akṣara and all aspects of Akṣara Puruṣa reside in Avyaya Puruṣa. These three Puruṣas always remain together through grahātigraha sambandha.

320. In this way Avyaya Puruṣa is the mūla Puruṣa who supports Akṣara and Kṣara Puruṣas. Kṣara Puruṣa produces bhogya vastus. But it is Kṣara Puruṣa who is directly visible to us through the things which are created. Through them we infer the existence of Akṣara and Avyaya. For example grass is Kṣara. We see it. Inside that Akṣara which is Satya is hidden. In grass which is asatya, satyarūpa Akṣara is hidden. Inside the Akṣara Para (Avyaya) rūpa amṛta (Rasa) is hidden.

321-322. Kṣara is of Vāk (matter) form. Inside there is Ātmā (Kṣara Puruṣa). He makes three steps again. They are āpah (waters) tejah and anna. One Ātmā (Puruṣa) is seen in many forms (asamjña,

एतावदेतज्जगदुच्यते तत् सर्वं क्रमेणेह विवेचयामः ।
पूर्वं परन्तं च ततोऽक्षरं तं ततः क्षरं तं च निरूपयामः ॥३२३॥

॥ इति पर विद्यायां भूमिकाधिकारः प्रथमः ॥

antassamjña and sasamjña).

323. All these constitute the Jagat. We will examine it in more detail. We shall also get into more details of Avyaya, Akṣara and Kṣara.

Ojha closes here the first part which constitutes Bhūmādhikāra (survey) of Paravidyā.

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१७. परधर्माधिकरणम्

आदौ परस्थानगतानि यानि धर्माणि वाक्प्राणमनांस्यमूनि।
तानि प्रतिष्ठा विधृतिश्च तद्वज्ज्योतिस्तथेति क्रमतः प्रथन्ते ।।१।।

सा वाक्प्रतिष्ठाविधृतिस्तु तत्र प्राणो मनो ज्योतिरिति प्रक्लृप्त्या ।
प्रतिष्ठितः कोऽपि रसोऽस्ति पूर्णो ज्योतिर्मयोऽसावणिमा च भूमा ।।२।।

१८. ज्योतिराख्याने मात्राविकाशाधिकरणम्

स्थानस्थमेवातिविदूरसंस्थं योग्यं यदस्त्रैः मयूखैः स्पृशति प्रतीत्य ।
स्पृष्ट्वास्य रूपेण विवर्तते यत् तज्ज्योतिरुक्तं तदयं विकाशः ।।३।।

ज्योतिस्त्रिधा स्यात् क्षरभूतमेकं स्यादक्षरं ज्ञानमिह द्वितीयम् ।
परं तृतीयं यदयं विकाशः क्षरेऽक्षरं तत्र परं निगूढम् ।।४।।

यतो विभातीति मतिः प्रवर्तते तज्ज्योतिरुक्तं न विभाति तत् तमः ।
ज्ञानं हि तज्ज्योतिरिदं विवक्ष्यते यद्भौतिकं ज्योतिरिहास्ति तत्पृथक् ।।५।।

ज्योतिर्न तत्रास्ति तमो यदन्तरे न ज्योतिषा वा विकलं क्वचित् तमः ।
ज्योतिर्घनेऽप्यस्ति तमोऽन्तरान्तरे ज्योतिस्तथैवास्ति तमो घनान्तरे ।।६।।

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17. Paradharmādhikaraṇam

1. In this section Ojha is going to discuss how the triad Manas, Prāna and Vāk pervades and takes part in the creation processes in the Jagat. What is described as Vāk, Prāna and Manas, are the creation oriented kalas in Para Puruṣa. When they actually play their role in Jagat they become Pratiṣthā, Vidhṛti and Jyotis.

2. In everything we see here Vāk provides its Pratiśthā. It is its basic support, Prāna or Vidhṛti provides the basic requirement for existing as an entity. That is, it provides its livelihood, Manas is Jyotis. It exhibits its jñāna aspect. In other words, there is a Pūrnarasabhāva in everything here and that is provided through three things viz. Pratiṣthā Vidhṛti and Jyotis. This applies to all things whether very small or very big.

18. Jyotirnirūpaṇam

3. Jyotis represents Jñāna. Jñāna has the quality of reaching things which are far away or which are contacted through its rays. The jyotirmaya Puruṣa after reaching and touching the substance through his rays becomes converted into its form. This is called Vikāsa. It is of jyotis form.

4. In the three Puruṣas (Avyaya, Akṣara and Kṣara) the jyotis shows itself in different ways. In the Kṣara Puruṣa it reveals itself in the five bhutas as nāma, rūpajñāna etc., in the Akṣara Puruṣa it functions in jñāna form and in Avyaya Puruṣa it appears as Jyotirvikāsa.

5. What is jyotis? It reveals to us, the form in which a thing appears to us. The thing does not shine. It is nothing but darkness. But it is jñāna that produces the jyotis. In other words a thing is presented in the jyotis of our jñānamandala and we become aware of its form. Here we are not talking of the bhautika jyotis associated with the things (Svaprakāśa, Paraprakāśa, Rūpaprakāśa etc). That is separate.

यत् तारतम्यं तमसोऽस्ति तेन हि स्वल्पं महज्ज्योतिरिति प्रभिद्यते ।
तथैव तज्ज्योतिषि तारतम्यतः स्वल्पं महद्वेति विशिष्यते तमः ।।७।।

ज्ञानं हि नाज्ञान विना कृतं यथा ज्ञानेन चाज्ञानमिदं न हीयते।
तथा प्रकाशो न विनाऽन्धकारतो न चान्धकारोऽस्ति विना प्रकाशतः ।।८।।

दिव्येऽपि तज्ज्योतिषि भौतिकेऽपि वा समानमित्थं तमसाऽनुविद्धता ।
अज्ञानतो ज्ञानमिहावृतं ततो जना विमुह्यन्ति तमोऽनुसारतः ।।९।।

ज्योतिः क्षरं सत्त्वमधिश्रितं सदा तदल्पमल्पेऽथ महन्महत्यमि ।
तेनाल्पसत्त्वो भवतीह बालिशः सत्त्वाधिक ज्योतिषि दूरदर्शिता ।।१०।।

इति ज्योतिर्निरूपणम्

ज्योतिर्विकाशस्त्रिविधः स इष्यते मात्रां च संस्थामपि दीप्तिमप्यनु ।
प्रत्येकमेते च पुनस्त्रिधा ततो ज्योतिः पदानीह नवैव चक्षते ।।११।।

दिग्देशकालैरथ रूपभाव प्रसादनैरत्र यथा विकाशाः ।
प्रज्ञानचिद्भूतमयैस्तथान्ये त्रयोऽपि तानत्र निदर्शयामः ।।१२।।

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6. When there is bhautika jyotis prakāśa and tamas (darkness) are the components pertaining to Rasa and bala. They are never separated. Even when there is prakāśa, tamas is hiding inside. Even when a number of lights are present it cannot prevent a blade of grass casting its shadow. It is this shadow that constitutes the presence of Tamas part. Even when there is darkness, there is some light which enables us to know that it is dark. This only means Jñāna and Ajñāna coexist always. Ojha explains this further in the following four verses.

7. It is the measure of darkness that decides the measure of brightness present in a place. In the same way, the measure of brightness indicates whether darkness is present in very small measure or in big measure.

8. Because Jñāna and Ajñāna always coexist, it is not possible to completely remove Ajñāna by increasing the measure of Jñāna. In the same way prakāśa and tamas (darkness) coexist and it is not possible to remove one completely by increasing the measure of the other.

9. Whether the jyotis is of divine origin or of earthly origin the experience of tamas in it is equal in both cases. In the world, Jñāna always remains covered by Ajñāna. Therefore we get deluded according to the measure of Ajñāna.

10. Kṣara Puruṣa's jyotis always depends on his Satva (strength). It is more in strong Puruṣa and very little in weak one. That is why a weak Puruṣa behaves like a child and the strong Puruṣa has the capacity to look far ahead because he is blessed with Jyotis in full measure.

11. Having explained Jyotis, Ojha now passes on to explain Vikāsa and its types. We have already explained that the Jñānarūpa jyotis belongs to Avyaya Puruṣa and it is named as Vikāsa. This Vikāsa is of three types viz Matrāvikāsa, Samsthāvikāsa and Dīptivikāsa. Ojha has already covered Matrāvikāsa in a few earlier verses. He is now going to elaborate it further.

12. Matrāvikāsa is of three kinds, they pertain to Dik, Deśa and Kāla. Samsthāvikāsa, is again of three kinds. They pertain to rūpa, bhāva and prasāda (prasannatā). Dīptivikāsa is also of three kinds. They are Prajñāna, Cit and bhūtamayatā.

भूम्नो ह्यणिम्नः प्रतिबिन्दुतो रसो विकाशते सर्वमुखः स्वभावतः।
अन्तर्बहिश्चोत्तरदक्षिणे पुरः पृष्ठेऽध उर्ध्व परितः स तिष्ठति ।।१३।।

अणोरणीयान् महतो महीयान् रसे विकाशः प्रतिबिन्दु नित्यः ।
यं बिन्दुमात्मानमुपैति पाप्माऽणुर्वा महांस्तत्र तथा विकाशः ।।१४।।

ज्योतिष्मतः कस्यचिदत्यणोरणो ज्योंतिर्विकाशोऽणुरुदेति वात्यणु ।
रवेर्विकाशो महतो महानयं विकाशते तन्नु विकाशलक्षणम् ।।१५।।

परप्रकाशः पुरुषोऽपि लब्ध्वा महानणुर्वा परतः प्रकाशम् ।
स्वल्पावकाशेऽथ महावकाशे विकाशते सेह रसोपपत्तिः ।।१६।।

अथाप्रकाशे पुरुषेऽपि भानोः स्पृष्ट्वांशवो यज्जनयन्ति रूपम् ।
तत्राऽपि रूपस्य भवन् विकाशः सोऽनुग्रहस्तस्य रसस्य मृत्यौ ।।१७।।

सूर्य्यादि तेजः किरणस्य यत्राभावो भवेत्तत्र तमो विकाशः ।
सोऽप्येवमेवानुदिशं प्रवृत्तस्तदिष्यतेऽनुग्रहणं रसेन ।।१८।।

जलोत्थवीचेरथ शब्दवीचेर्विकाशते मण्डलवत्तु रूपम् ।
बलस्य नाभेश्चरतो रसेऽस्मिंस्तदिष्यतेऽनुग्रहणं रसेन ।।१९।।

बीजाङ्कुरः सन्धिदलप्रसूनफलानि बीजं क्रमतो विकाशात् ।
सूक्ष्माद्बृहन्ति प्रभवन्ति रेतो बिन्दुः क्रमादर्द्ध चतुर्थहस्तः ।।२०।।

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13. Whatever be the size of the thing, whether it is very big or very small, the Rasa aspect is exhibited by each particle of that body. This is called Vikāsa of Rasa and takes place in all directions.

14. There is no question of more quantity, less quantity in the case of Rasa. It pervades every particle of the body in equal measure. But when we consider bala (pāpmā) which enters into the body we see it in great or small measures. Rasa vikāsa adjusts itself to that measure in that region. In other words it is bala that decides the size of a body and Rasa adjusts itself to that size and exhibits itself in every particle in equal measure.

15. A small lamp exhibits jyotis in small measure. When we consider the sun who is very big, the jyotis also is present in great measure. This is an important lakṣana of Vikāśa.

16. The same thing applies to things which shine by receiving light from others. The moon is a typical example which is in the category of Paraprakāśa. The measure of jyotis in the moon depends on the measure of light received from the donor. Greater and greater parts of the moon exhibit Rasavikāsa as more and more light falls on it.

17. Even in the case of nonluminous bodies, when the sun's rays touch it, then we become aware of its form (rūpa). This is the case of rūpavikāsa. In the parts of the body where rūpavikāsa takes place, Rasa vikāsa also takes place on the balas which have built that part.

18. Where the luminous rays of the self luminous body (like sun) do not reach the other body which shines only on borrowed light, darkness (tamas) pervades. We call it vikāsa of tamas. Even in this case Rasa's influence cannot be ruled out.

19. In the case of formation of waves on a calm water surface or formation of sound waves by a disturbance, originating from the point of disturbance and travelling in circles around it, it is

सर्वत्र भूमन्यणिमा य उक्तो यत्नाच्चयं नात्र निभालयन्ते ।
स एव सर्वत्र विकाशयोगाद् भूमा भवत्यत्र बलानुसारात् ।।२१।।

एकोऽमि बिन्दुर्न रसस्य तादृशः क्वचिद्भवेद्यत्र गतस्य पाप्मनः ।
गतिर्विकाशानुगता न संभवेत् ततः स भूमैव विकाश इष्यते ।।२२।।

अथ ब्रुवै देशविकाशकायं यज्ञाच्च वेदाच्च मतो द्विधायम् ।
अवेक्षते यज्ञमिहार्थसत्ता वेदानुरोधात्तु तदर्थ भातिः ।।२३।।

संबध्यतेऽस्मिन्नमृते स मृत्युः खण्डोऽतिखण्डोऽतिमहान् महान् वा ।
दभ्रेप्यदभ्रेऽप्युरुविस्तृते वा स्थितोऽवकाशे न ततोऽन्यतः स्यात् ।।२४।।

अनावृतोऽप्येष विदूरतावशान्न दृश्यतेऽथाणुपृथुक्रमेण सः ।
दृष्टोऽणुतामेत्य पुनर्न दृश्यते यद् दृश्यते सोऽस्य विकाश इष्यते ।।२५।।

संबध्यतेऽस्मिन्नमृते स मृत्युः खण्डोऽतिखण्डोतिमहान् महान् वा ।
खण्डेऽतिखण्डेऽतिचिरं चिरं वा स्थित्वा स काले म्रियतेऽथ पश्चात् ।।२६।।

नासीत् पुरस्तान्न पुनः परस्तान्मध्येऽपि मृत्युर्म्रियमाण आस्ते ।
तदस्मि नास्तीति विलक्षणत्वं मृत्युस्वभावोऽमृतगोऽमृतः सः ।।२७।।

balas that travel as waves on Rasa and here also, the Rasa's influence (anugraha) is present.

20. In the case of vikāsa of a seed, first the vikāsa of sprout takes place. Then the vikāsa of two leaves take place, the flower then fruit etc. In the same way a drop of retas inside the womb grows and śarīra vikāsa takes place. The śarīra grows to a standard size of four and half cubits.

21. In every case whatever be the size of the thing, there is always a source for it at the microlevel in the form of a seed. It is the vikāsa of this seed that has resulted in the exhibition of bigness later because of the influence of māyābala.

22. Every tiny part of Rasa is accompanied by bala of suitable dimensions. The result is that rasa moves with bala and pervades every part of the body, thereby attaining full vikāsa.

23. Ojha then passes on to explain Deśavikāsa. The form of Deśavikāsa (vikāsa in a region) takes place in two ways. One through Yajña and the other through Veda. The existence of a thing depends on the functioning of Yajña. Its appearance as understood by us (bhāna) depends on the functioning of Veda. Thus 'Asti and bhāti' constitute deśavikāsa (vikāsa in a limited region) which takes place in two ways.

24. Rasa which is amṛta constitutes the primordeal fluid on which balas reside in various dimensions. These balas envelop the Rasa only in limited region while Rasa is extensive and occupies limitless space.

25. The size of an object appears smaller and smaller as we move out of its location and beyond a certain distance it is invisible. The vikāsa of the substance is confined to the region of its visibility.

26. Rasa is amṛta. Bala is mṛtyu. These balas act on Rasa only as long as their dimensions do not go below a certain limit. If they reach that limit they die away after staying in that condition for some time. In this way a time limit exists always in the life of active balas.

नासीत् पुरस्तान्न पुनः परस्ताद् यावत्तु मध्येऽमृतगः स दृष्टः ।
प्रतिक्षणोच्छित्ति मतोऽपि सत्ता सात्मन्विता सोऽस्य मतो विकाशः ।।२८।।

इति कालविकाशः

दिग्भ्यश्च देशेन च कालतश्च वा न चाऽमृतस्य व्यभिचार इष्यते ।
तत्तद्विशेषार्थपरिग्रहात्त्वसौ मात्राविकाशः समुदीरितस्त्रिधा ।।२९।।

इति त्रिविधो मात्राविकाशः

१९. संस्थाविकाशाधिकरणम्

विकासरूपं यदिहास्ति सत्यं ज्योतिस्तदिष्टं त्रिविधं प्रसर्गे ।
माया दशा प्रत्ययभेदतः स्यादेकैकमेतत् त्रिविधं पुनश्च ।।३०।।

स नाम रूपं त्वथ कर्ममायाः प्रसादभावस्थितयो दशाः स्युः।
जात्याकृतिर्व्यक्तिकृता प्रतीतिर्न वापि सत्याति विवेचयामः ।।३१।।

रसः स एकः स विशुद्ध आत्मा तद् ब्रह्म तस्मिन् बलमभ्युदेति।
रसे स्वरूपेण बलप्रवेशात् परः स आत्मा पुरुषः स भूमा ।।३२।।

परे स्वरूपेण बलप्रवेशात् स्यादक्षरोऽन्यः पुरुषः स आत्मा।
अथाक्षरेऽप्यन्यबलप्रवेशात् क्षरोऽन्य आत्मा पुरुषो जगत्तत् ।।३३।।

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27. Mṛtyu (balas) did not exist before the creation commenced. They do not exist after the creation processes get into a dormant state. Therefore because they go on appearing and disappearing, they are classed in the Asti-Nāsti category. But as long as they remain in the midst of Rasa, they do not die and classed as immortal. (cf. अन्तरं मृत्योरमृतं मृत्यावमृताहितम्। मृत्युर्विवस्वन्तं वस्ते मृत्योरात्मा विवस्वति। तस्मान्मृत्युर्न म्रियते। - श.ब्रा).

28. Mṛtyu is called Ātmanvī because he always remains with Ātmā which is Rasamaya. Because of this connection he appears as Sat and he has vikāsa as long as he exists. This is kālavikāsa of Mṛtyu (bala.)

29. Because of subjection to dik, deśa and kāla, Rasa undergoes any transformation or change. When it is enveloped by mṛtyu (bala) it takes up the form of that thing. Thus the mātra vikāsa of bala is of three kinds.

19. Samsthavikāśādhikaraṇam

30-31. Samsthāvikāsa is nothing but Satyavikāsa. This is of three kinds viz mayāvikāsa, Daśāvikāsa and Pratyayavikāsa. Mayāvikāsa has three parts viz Nāma, Rūpa and Karma. Daśāvikāsa has three forms viz. Prasāda, Bhāva and Sthiti. The forms of Pratyayavikāsa are Jāti, Akṛti and Vyakti. All these belong to Satyavikāsa. We are not concerned with any other Satya here.

32. Rasa may be conceived as an Ātmā who is pure that is, untainted by balas (pāpmās). It is Brahman when bala appears in it, the first Puruṣa who is Para or Avyaya who is all pervasive, comes into existence through svarūpa samsarga.

33. If bala enters Avyaya Puruṣa through svarūpa samsarga again Akṣara Puruṣa who is Ātmā comes into existence. If balas enter Akṣara Puruṣa through svarūpa samsarga Kṣara Puruṣa who is

क्षरे स्वरूपेण बलप्रवेशात् पुनः क्षरः स्याच्च पुनः क्षरः स्यात् ।
एकत्र तेषां पुनरन्वितानां बलैश्च संसर्गवशात् पशुः स्यात् ।।३४।।

तेषां बलानां मुहुरन्वितानां कुतस्तदात्मन्ययमागमोऽभूत् ।
आत्मैव मन्येऽविरतं बलानि प्रोद्भावयत्याहरति स्वभावात् ।।३५।।

रसे विशुद्धे तु बलं विशुद्धं प्रोद्भूय तस्मिन् मुहुरन्वितं सत् ।
विलीयते नित्यमुदेति चास्मिन् न हीयते तेन परो बलेन ।।३६।।

अथोदियात्तत्र परे बलं यत् तदन्यजातीय बलं निरुक्तम् ।
आत्मैव तस्य प्रभवः प्रतिष्ठा काले पुनस्तत्र विलीयते तत् ।।३७।।

तथाऽक्षरे वाथ तथा क्षरे वा तथा पशौ वा यदयं बलस्य ।
स्व स्वात्मनः स्यादुदयः स तस्मान्मतो रसादेव स तद्विकाशः ।।३८।।

रसेऽवतारेऽथ बलेऽवतारे भूयोऽपि भूयोऽपि बलोदयेन ।
रूपाणि कर्माणि तथैव तेषां नामानि भिन्नानि पृथग् भवन्ति ।।३९।।

ज्योतिर्निबद्धं बलमस्ति रूपं प्राणेन संबद्धबलं तु कर्म ।
स्यान्नाम संबद्धबलं तु वाचा माया बलानि त्रिविधानि तानि ।।४०।।

अदृष्टपूर्वाण्युदयं लभन्ते तत्रैव भूयो विलयं प्रयान्ति ।
असन्ति तस्मादनृतानि तानि भवन्ति सत्यानि सति स्थितत्वात् ।।४१।।

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another Ātmā and who constitutes this Jagat comes into existence.

34. If balas enter Kṣara again through svarūpa samsarga, Kṣara is formed again. In this way when more and more balas enter through svarūpa samsarga, Paśu which is nothing but bhogavastu for Puruṣa is created.

35. A question may be asked now, wherefrom and how these balas enter Ātmā. The answer is Ātmā itself creates these balas and takes them on. This is a process that occurs in Nature.

36. In pure Rasa, balas go on appearing. They stay there for some time and disappear in the background. This goes on for ever. But the Para Puruṣa never loses anything on account of the activities of bala.

37. When another bala enters Avyaya Puruṣa, this bala should be classed as of different kind. The origin of this bala is Ātmā again. This bala exists on the support of Ātmā and dies down there after some time. In this case Akṣara comes into existence.

38. Whether the bala has origin in Akṣara or Kṣara or Paśu, they are all produced by the respective Ātmans. That is, they are produced by the Rasa part of the Ātman. In other words all balas attain Vikāsa only from Rasa.

39. When bala production goes on from Rasa, again and again, portions of Rasa get enveloped by the produced balas and balas on the support of Rasa produces various rūpas and karmas which result in the coming into existence of various things having different names.

40. The bala associated with rūpa is bound to jyotis. The bala associated with Prāna is Karma. The bala associated with Vāk is Nāma. In this way Māyābalas function in three ways.

यतो बलानामुदयेऽपि भूयो भूयोऽपि नात्मा स रसः क्षिणोति ।
न ज्ञायते तानि कथं बभूवुर्मायाविकासं तत एतमाहुः ।।४२।।

अथो वदन्तीह निधिः परोऽयं तस्मादुपादाय रसान् बलानि ।
स शक्तिरात्मास्ति परोऽक्षरो वा क्षरोऽय शक्याऽत्र भवेद्विकारः ।।४३।।

अथापि यत्तत्र बलप्रसर्गे रूपं कुतश्चित्समुदेत्यपूर्वम् ।
क्व चापि तत्प्रैति न तद्विदुर्यन्मायाविकाशं तत एतमाहुः ।।४४।।

इति मायाविकाशः

संसृज्यते चेदमृते स मृत्युः सर्गः स भावोदयनोऽन्य मार्गः ।
विमुच्यते चेदमृतात्स मृत्युर्मोक्षः प्रसादोदयनोऽन्य मार्गः ।।४५।।

अनारतोत्पत्तिविनाशधर्मा निर्धर्मकेस्मिन्नमृते स मृत्युः ।
अज्ञातमूलः प्रभवत्यकस्मादुद्भूय चोद्भूय विनाशमेति ।।४६।।

ओं तत्र कृत्वा यदि कर्म संचरेद् ओं तत्र कृत्वैव निवर्ततेऽन्ततः ।
उद्गीथमेतस्य तु सत्त्वचेतनं प्रवर्तते चक्रमिदं निरन्तरम् ।।४७।।

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41. Those balas which did not exist earlier come into existence now. After some time they get lost in the same background of Rasa. They are therefore to be classed as Asat. Therefore they are Anṛta as opposed to Satya. But they get the status of being Satya as long as they exist. They have no independent sattā.

42. Since we know that the balas appear again and again in Rasa but Rasa never shows any deficiency on account of this. We do not know how from nothing balas are built. Therefore we can call it as Vikāsa of Māyā.

43. Some people think that it is Para Puruṣa (Avyaya Puruṣa) in whom all the wealth is concentrated. Balas take Rasa from him. These people think that only Para constitutes Ātmā and Akṣara and Kṣara constitute Śakti. All changes take place in Kṣara only.

44. When balas undergo granthibhāva under the support of Rasa and create rūpa, wherefrom this rūpa comes we do not know. Therefore we say it is Māyā vikāsa.

Ojha closes here his discussion of Māyā vikāsa.

45. Now Ojha takes up the exposition of Bhāva and Prasāda.

When samsarga of mṛtyu (bala) in amṛta (Rasa) takes place then the creation processes commence. This is called Bhāvodayana mārga. Bhāva means desire. What is Prasāda? Mṛtyu getting separated from Amṛta is the prasāda of Amṛta. This is called Prasādodayana mārgā. In other words the former leads to samsara. The latter leads to Mokṣa. When Amṛta is free from mṛtyu it is the pure Rasa state which is Ānandamaya. Prasāda is Prasannatā and that is nothing but Ānanda.

46. The bala which is mṛtyu goes on appearing in Amṛta all the time and gets destroyed. This is the dharma of mṛtyu. Its origin is not known. It appears any time and every time it appears it gets destroyed also later.

47. In Chāndogyopaniṣad it is said that Sṛṣti takes place from Udgītha which is same as Praṇava, Omkāra or Śabda. When we begin a work its beginning is marked by Omkāra. This is the

उद्भूय चाकर्मणि कर्म सृज्यते न तत्क्षणादेव निवर्तते पुनः ।
विवर्तते तत् क्रमतो घनीभवत् पुनर्विसर्गाद्ध्रसदेव नश्यति ।।४८।।

ओंकारतो ग्रन्थिषु वर्धनं क्रमादुद्गीथपर्यन्तमिहोत्तरोत्तरम् ।
ग्रन्थौ पुनर्ग्रन्थिपरम्परावशादणोः क्रमात् स्थूलतरत्वसम्भवः ।।४९।।

अथो विसर्गात् प्रति संचरे भवेदुद्गीथतो ग्रन्थिनिवर्तनं पुनः ।
उद्ग्रन्थितो ग्रन्थिविमोकतोऽन्ततो नैष्कर्म्यमायात्यमृतं प्रसीदति ।।५०।।

कामात्पुरस्त्वावरणं हि भुक्तये ततस्तदुच्छेदविधानभुक्तये ।
क्रमो द्विधाप्यत्र रसे प्रवर्तते तत्सर्गमोक्षाख्य विकाशनद्वयम् ।।५१।।

पूर्वं विसर्गः परतो विमोक्षः पुनर्विसर्गः पुनरेव मोक्षः ।
अनादि चानन्तमिदं हि चक्रं व्याख्यातमन्तर्यदि नान्तरायः ।।५२।।

नैसर्गिकं सर्गविमोक्षचक्रं चक्रेऽणुचक्रं पुनरत्र चक्रम् ।
अथेच्छतस्तु प्रतिमार्गमस्य व्यतिक्रमः संभवति क्रमस्य ।।५३।।

tradition which we follow. The idea is that balas which originate in Rasa which is all the time there, take the support of Rasa and then do their work starting with Omkārakarana. At the end they finish their work and merge there itself with Omkārakarana. Omkāra serves as Udgītha or initiating strength and cetanā (consciousness) for the bala which undertakes and finishes the karma. This is a sort of Pravṛtti-Nivṛtti cycle which goes on for ever.

48. In Rasa which is devoid of karma, bala which is of karma form originates as a natural process. It does not disappear immediately. They go on appearing one after the other and pile up on each other in order to produce the required density in the created thing. When once this work is over, they decay and ultimately disappear.

49. Ojha explains in this verse the purpose of Omkārakarana. The very word 'OM' indicates knotting of letters. It indicates that the karma begins with balas which are produced as stream and get knotted. This goes on upto Udgītha that is till the Omkara is fully brought out through vocal rendering (i.e. through sound energy). As the knotting of balas grow, grosser and grosser substances come into existence. This verse is full of ideas. It brings out the secret that lies hidden in Sāmagāna. Udgītha is the singing of Omkāra in high pitch (uccasvara).

50. In the case of Pratisancara (creative forces cease to exist) visarga bhāva ceases (sṛṣti ceases). Unknotting of balas commence from Udgītha and at the end karma totally ceases to exist. Amṛta gets released from mṛtyus which practically disappear. This is Prasāda Udayana mārgā which represents Prasāda (Prasannatā) of amṛta (rasa).

51. In the beginning knotting of balas takes place in order to create bhogyavastu for the Puruṣa. This is called Sancarakrama in which vikāsa of Sṛṣti takes place. In the reverse process that is, in Pratisancarakrama unknotting of the balas takes place leading to vikāsa of Mokṣa. Both these processes take place on Rasa and therefore both are Rasa's vikāsa only.

52. The occurrence of Visarga, (sṛṣtikriya) and then occurrence of Mokṣa (cessation of Karma) then again Visarga, then again Mokṣa go on as a cycle of events. This has no beginning and no end.

53. Sṛṣti and Mokṣa cycle is part of Nature. Sometimes if the individual has desire to get mokṣa, he sets in motion some changes in his life and therefore Nature also changes in his case.

यावन्निवर्तेत न कर्मपादपोऽश्वत्थाभिधो नित्यनवप्ररोहणः।
तावन्मनुष्यो न कदापि मुच्यते निर्मूल तच्छेदनतोऽमृतोदयः ।।५४।।

इति भावविकाशप्रसादविकाशौ

ओंकारतस्त्वेष यथा विवर्तः क्रमेण जातः स इहोच्यतेऽतः ।
तस्योत्क्रमादेव पुनर्विवर्तः परो भवेत् स स्वयमूहनीयः ।।५५।।

संबध्यते चेदमृते स मृत्युस्ततोऽक्षरं स्यात् त्रिविधं क्रमेण ।
ततः क्षराणि प्रभवन्ति नाना विधानि भोग्यानि सभोक्तृकाणि ।।५६।।

यदा ऽमृते मृत्युविशेषबन्धो हृद्ग्रन्थियुक्तः क्रमते निसर्गात् ।
तदाक्षरादेव सतो भवन्ति ज्ञा प्राणभूतानि पुनः क्षराणि ।।५७।।

यदा तु कर्म क्रमते प्रकर्षात् प्रज्ञा तदा प्राणतयोदिता स्यात् ।
ग्रन्थौ पुनर्ग्रन्थिपरम्परायां प्राणोऽपि भूतत्वमुपैति पश्चात् ।।५८।।

आसीद्यदव्यक्तमतीव सौक्ष्म्याद् व्यक्तं पुनः स्थूलतरं भवेत्तत् ।
क्रमेण संबन्धविलक्षणत्वात् तत्तारतम्याच्च विसर्गभेदः ।।५९।।

प्रज्ञैव तत्सत्यमभूदिहादौ सूक्ष्माच्च तत्सूक्ष्मतरं तदासीत् ।
क्रमेण तु स्थूलतरत्वयोगादन्ते पुनः सा पृथिवीत्वमेति ।।६०।।

That is in the middle of Sṛṣti process, mokṣa processes appear and in his case Nature changes.

54. As long as the Karmāśvattha is alive with all its activities, man cannot expect mokṣa. Only by completely removing it, we can expect amṛtodaya.

Here Ojha closes Bhāva and Prasāda vikāsas.

55. Now Ojha gets back to Omkāra concept and explains how jagat sṛṣti takes place from it.

The operation of balas produces Vivarta (transformation). From this Vivarta, another Vivarta comes into existence. In this way by successive Vivartas (transformations) this gross Jagat comes into existence. This is what we infer.

56. When mṛtyu joins amṛta, three Akṣaras are produced. These are the components of Omkāra viz. अ-उ-म. Then many Kṣaras which represent both bhoktā and bhogyavastu come into existence.

57. When Mṛtyu gets knotted by piling balas Kṣara gets entangled in hṛdgranthi, that is right at the centre knotting increases. In this situation Kṣara transforms into three forms viz Prajñā prāna and bhūta. It is the effect of piling balas producing knotting inside.

58. When Karma (bala) produced as a stream of balas becomes forceful then Prajñā transforms into Prāna. If further piling of balas causes more knottings then Prāna transforms into gross bhūta.

59. In this way what is unmanifest in the beginning gets manifested and results in gross things. Because of different measures of balas involved in sambandha and also the changes in the nature of sambandhas, various things we see around us are produced.

60. In the beginning Prajñā was the only Satya which was subtler than subtlest of things. Later the same gets grosser and grosser and at the end it attains the form of Pṛthivi.

भूरम्भसा तत्किल तेजसा तद्वातेन वाचैष तु सा बलेन ।
तत्प्रज्ञया चावृतमेतदेवं सप्ताङ्गमेकैकमिदं प्रतीयात् ।।६१।।

एवं विसर्गाक्रमसंचरोऽयं पृथ्वीपरा तत्र गतिर्निरुक्ता ।
महानयं कर्मजयोऽवधेयो यद् ब्रह्म पृथ्वीत्वमुपेत्य शेते ।।६२।।

संभाव्यतेऽतः प्रतिसंचरेऽपि प्रज्ञात्वमायास्यति सैव पृथ्वी ।
क्रमेण तद्ग्रन्थिविमोकयोगादन्ते पुनर्ब्रह्मजयो ध्रुवं स्यात् ।।६३।।

भावोदयो नाम य एष संचरो मतो विकाशः किल तत्र कर्मणः ।
उपक्रमात् तत्क्रमतो महानसावभूद्विकाशः स पुनर्भविष्यति ।।६४।।

मुमुक्षु तत्कर्मविशेषतः पुनर्ग्रन्थिप्रमोके प्रतिसंचरो भवेत् ।
भूतात्मनो भौतिककर्मणः क्षये क्रमात्स नैष्कर्म्यगतः प्रसीदति ।।६५।।

भूरम्बुतेजस्तदिदं तु वायुः स वाक् च सा प्राणतया मनः सः ।
मनो रसः स्यादिति कर्मनाशादयं प्रसादस्य मतो विकाशः ।।६६।।

अहं त्वहः स्यां क्रमशस्तदों स्यादिति क्रमेणैष शरीरनिष्ठः ।
गत्वा परे तेजसि संप्रसादोऽमृतोऽभयः स्यात्स मतो विकाशः ।।६७।।

इति भावप्रसादक्रमोदाहरणम्

61. Pṛthivī is surrounded by waters. Waters are covered by Agni. Agni is covered by Vāyu. Vāyu's covered by Vāk and the Vāk is covered by bala. Bala is covered by Prajñā. In this way in every body the presence of these seven components should be kept in mind.

62. In this way the creation process starts from subtlest Prajñā ends up in the grossest Pṛthivi. This is a great victory of Karma which has brought the Brahman who is pure Prajñā to the state of Pṛthivi lying here as a huge bhūta mass.

63. In the Pratisancara process (reverse creation process) this Prthivi will go back to its original state viz. Prajñā. The knotting caused by Karma are broken and return to the state of Prajñā marks the victory of Brahman.

64. The Sancara (commencement of creation processes) is called Bhāvodaya and represents Vikāsa of Karma. It has a beginning in Omkāra and ends up in a big vikāsa and will occur again and again.

65. When a man desires mokṣa, he indulges in such Karma that will ensure Mokṣa from this samsāra. This results in the removal of karma knots and mokṣa process sets in. Because he is in mokṣa path, bhautika karmas get destroyed and his Ātmā reaches its original state viz. Prasannatā (Ānanda).

66. When Pratisancarakrama sets in, in the above case the granthi of Pṛthivī is removed and it becomes waters. Waters become tejas (Agni), then Vāyu, then Vāk, then Prāna, then manas, i.e. the Rasa state. This is Rasa vikāsa or Ātman reaching back to the ānandamaya state.

67. In this verse Ojha explains the same in terms of Omkāra.

The idea here is this. अं, अः represent two states. Akāra, which is the root of all letters represents

आपः पृथिव्यां रसरूपतः स्थिता धूमात्मनापः पृथिवीत उत्थिताः ।
श्रद्धान्तरिक्षे दिवि याति सोमतां पर्जन्यमागत्य च याति वृष्टिताम् ।।६८।।

Brahman who is the root cause of Jagat. The bindu (dot) which accompanies it is representative of the subtle state of Māyā. The visarga in 'अः' represents the gross state of Jagat. That is, it represents sṛṣti of artha (matter). The two bindus (dots) in visarga represents grossness. If now we combine 'अ' and 'अः' the visarga gets the pronunciation of 'ह'. That is the combination becomes 'अहम्'. If we remove the grossness of visarga it results in Omkāra. This is described in Panini's Śikśā and grammarians are familiar with it. The commentator Caturdvediji elaborates this further as follows:

उक्तं च पाणिनीयशिक्षायाम् –
"ओभावश्च विवृतिश्च शषसा रेफ एव च ।
ज़िह्वामूलमुपध्मा च गतिरष्टविधोष्मणः ॥

ऊष्मा नाम वर्णोत्पादक वायुगतो धर्मः, तस्यैवाभिनयो हकारेण जायते, स चाष्टभीरूपैरुपलभ्यत इति व्याकरण-प्रक्रियाविदां स्पष्टमेव । अनेनोष्मणैव बहुधा शब्दानां परिवर्तनं भवति, अयमेव च वर्णानामपि सृष्टिकृदिति भारतीयं भाषाविज्ञानम् । आस्तामप्रकृतमिदम् । एवं 'अ+अम्' इत्यस्य अहम् इति 'ओम्' इति चोच्चारणद्वयं जायते । अम्-इत्यत्र योऽयमकारोपरि बिन्दुः, तस्यापि मकाररूपेण नकाररूपेण चोभयथाप्यभिनयो भवतीति नकाररूपेणाभिनये तदेव 'अहन्' इति संपद्यते । 'अहन्' शब्दोऽयं जगत् प्रतिनिधिभूतस्य सूर्यस्य बोधकः । तत्संबन्धादेव दिवसे प्रकाशमये प्रयुज्यते । इत्थं चाहः शब्दो स्थलजगद् बोधकः । तदिथत्म् 'ओम्' 'अहन्' 'अहम्' इति त्रिविधमेकस्यैवोच्चारणम् । यत्र जगत् प्रलीनावस्थं तत् सूक्ष्मावस्थमायाविशिष्टं ब्रह्म 'ओम्', इत्युच्यते । स्थूलजगद्विशिष्टम्अहन् शब्देन 'अहः' इति प्रथमा विभक्त्यन्तेन व्यवह्रियते । तदेव चाध्यात्मम् स्थूलशरीरविशिष्टम् 'अहम्' इत्युच्यते । तानीमानि-'ओम्, अहः, अहम्' इत्येकरूपाण्येव अवस्थाभेदमात्रमत्र । अहमिति शरीरनिष्ठः परिच्छिन्नो जीवो यदा परिच्छेदाद्विमुच्यते-तदा अहः इति सर्वजगन्मयो भवति, यदा च स्थूलावस्थाया अपि विमुच्यते तदा ओम् इति परब्रह्मरूपं भवति । एवं परं तेजसि विलीनो जीवोऽयं संप्रसादः, अमृतः, अभयो भवति । सोऽयं परमो विकास इति ।

Therefore Ojha says, 'अहं' becomes 'अहः' in the Sancara process. This state is directed towards the earthly state. In the reverse process, 'अहः' transforms into 'ओम्'. This is a very subtle state and having reached this state, it becomes Anāndamaya. It represents rasavikāsa. Elsewhere Ojha writes on this subject as follows :

Prajāpati (Ātmā) has three forms viz. Parameśvara (i.e. Parātpara), Īśvara (Avyaya) and Jīva. They are respectively named shortly as 'ओम्', 'अहः' and 'अहम्'. It is 'ओम्' that is the support for Īśvara and Jīva. Each of these three short names are made up as follows.

अ + अम् = अ + उ + म् = ओम् = Parameśvara.
अह + अन् = अहन् = अहः = Īśvara.
अह + अम् = अहम् = अहम् = Jīva.

In these 'अकार' represents Ātmā which represents formless (Nirvikara) subtle state. This together with 'ह' represents Jagat. Just like 'अ' becomes gross and transforms into 'ह', in the same way, Ātmā becomes gross and transforms into Jagat with these two letters 'अ' and 'ह'. 'अम्' has been added in one case and 'अन्' has been added in another case 'अम्' only means joining together to make one form. That is, two things join together and become one. Ātmā joins Jagat or Jagat joins Ātmā and in both cases one form results. This is called 'ओम्' or 'अहम्', 'अन्' means livelihood (jīvana). Īśvara is called 'अहः' because Ātmā and Jagat constitute his Jīvana. In other words Ātmā in Jagat or Jagat in

वृष्टिर्भवत्यन्नमिहोर्वरान्तरे तत् पुंसि रेतः स पुमान् वधूदरे ।
शिशुर्युवा स स्थविरो वियद्गतः क्षितिं गतोऽप्येति रसात्मनान्ततः ।।६९।।

रसः पृथिव्युत्थित उद्भिदाङ्कुरः स्कन्धः प्रशाखा विटपो दलोच्चयः ।
पुष्पोद्गमः श्रीविगमः फलोदयः शोषोऽतिजीर्णः क्षितिमेत्यसौ रसः ।।७०।।

स यत्र पश्यामि यदेव किञ्चित् प्रदृश्यते तत्र विकाश एषः ।
न चेद्विकाशोऽत्र भवेत्तदानीं सतोऽपि भूम्नो न रसाज्जगत् स्यात् ।।७१।।

भावोदये वाप्यमृतोदये वा यदित्थमन्तः स्थितयो विभिन्नाः ।
तास्ता अवस्थाः प्रथितास्तदित्थं दशाविकाशः कथितस्त्रिधाऽयम् ।।७२।।

भावोदये सा पृथिवी यथेयमयोऽश्मफेनो हिरण्यभेदात् ।
नाना विधास्तत्र तदश्मभेदाः पुनर्विभिन्ना इति ता अवस्थाः ।।७३।।

द्विधा विकाशः पुनरेष दृश्यते कर्मप्रवृत्तेरनु तन्निवृत्तितः।
रसो विदूरे भवति क्रमाधिका वृत्तेः प्रवृत्तौ स तदन्यथाऽन्यथा ।।७४।।

Ātmā constitutes 'ओम्' and 'अहः' or Īśvara is that entity whose livelihood is Ātmā and Jagat.

Ojha then passes on to description of Jagatcakra.

68. Water remains with earth in Rasa form. It is heated by the agni of the earth and moves up as water vapour. There it gets converted into śraddhā form and going up it gets converted into Soma and comes back to us as rain.

69. The rains produce grains. Puruṣa consumes it and it gets converted into his retas. When it is transferred to the womb of the woman, the child develops. Then it grows and passes through the stages of youth, middle age and old age states and at the end gets back to the earth in the form of rasa. This process is described in Chāndogyopanisad as a series of Yajñās. (पञ्चम्यामाहुतावापः पुरुषवचसोभवति).

70. Ojha then discribes how Rasa becoms seed, tree etc. and finally comes back to the earth as Rasa. The verse is easy to follow.

71. This vikāsa bhāva is prominently seen in all the things we see around us in this Jagat. If this vikāsa bhāva were not there, there is no question of the evolution of Jagat from Rasa even though it is all pervasive.

72. Whether it is bhāvodaya leading to Sṛṣti vikāsa or amṛtodaya leading to the Brahmavikāsa in the reverse process, the intermediate states only differ and they are significant. Thus Daśāvikāsa is of three types.

73. During the creation processes there are various states between the commencement of the process and the appearance of the created thing. For example water passes through the states of foam, mud, coarse grains (Śarkarā), sand, stone, metal, gold, the eight states described in Śatapatha Brāhmaṇa. The stone state also has many subsidiary states through which it passes.

74. Karma has two vikāsas. One is Pravṛtti Vikāsa and the other Nivṛtti Vikāsa. In Pravṛtti Vikāsa, Mayabala takes the Rasa to states far away from its original pure state and goes through

स जायते कर्म विकाश आदौ ततः पुनर्ब्रह्म विकाश एति ।
प्रवृत्तिमार्गः स चतुष्पदः स्याच्चतुष्पदः सोऽपि निवृत्तिमार्गः ।।७५।।

हिंकार एव प्रथमं द्वितीयः प्रस्ताव आदिस्तु पदं तृतीयम् ।
उक्थात् प्रवृत्तस्य परागतिः स्यादुद्गीथ उक्ता परतो निवृत्तिः ।।७६।।

पूर्वं प्रतीहार उपद्रवोऽन्यत्पदं तृतीयं निधनं ततोऽन्ते ।
परायणोऽप्येति परा गतिः सा यदुक्थमासीत् प्रभवः प्रतिष्ठा ।।७७।।

स्थितेर्विकासः प्रभवत्यवस्थया बलस्य भावोदयने विकासः ।
रसप्रसादोदयतो विकासोऽमृतस्य सोऽन्यस्त्रिविधो विकासः ।।७८।।

इति विकाशद्वयपरिभाषा

२०. दीप्तिविकाशाधिकरणम्

संस्थाविकाशस्त्रिविधोऽयमुक्तस्त्रिधा प्रकाशोऽथ परो विकाशः ।
यद्भौतिकं ज्योतिरिदं ततोऽन्यत् प्रज्ञानमन्यन्निखिलावभासम् ।।७९।।

विद्युच्च धिष्ण्यानि च सूर्यचन्द्राम्ब्वग्निश्च दिव्यौषधयो हिरण्यम् ।
ज्योतींषि सप्तैव तु भौतिकानि प्रज्ञा तु गृह्णाति हि तैर्गृहीतम् ।।८०।।

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many states.

75. In the beginning karma vikāsa takes place. At the end of it Brahmavikāsa commences. Pravṛtti mārga has four stages. In the same way Nivṛtti mārga has four stages.

76. Chāndogyopanisad describes seven states in Sāmagāna. Taking clue from it, Ojha says in Pravṛtti mārga the first stage is Hinkāra, second one is Prastāva, the third one is Ādi, fourth one is Udgītha. The commencement of Pravṛtti takes place from Uktha, the source region. It reaches the completion stage in Ādi which is the third pāda. The Nivṛtti mārga commences at the fourth pada which is Udgītha.

77. The first pada of Nivṛtti is Udgītha, the second is Pratīhāra, then Upadrava and the last one shows the end of Karma and is called Nidhāna. It is the basic support of everything. It represents Parāgati.

78. Sarga, Sthiti and Pralaya are the three stages in the creation cycle. Sthiti vikāsa has the form of a stage (avastha). Sarga which is Bhavodayana marks the Vikāsa of bala. When creation completely ceases Rasaprasāda takes place which results in Amṛtavikāsa. It is different from the others : Thus Vikāsa is of three types viz. Sthitivikāsa, Balavikāsa and Amṛtavikāsa. With these Ojha closes his exposition of Vikāsa.

20. Dīptivikāsādhikaraṇam

79. Dīpti means Jyotis. We have already covered Samsthāvikāśa which is of three kinds. Now we shall see the three kinds of Dīptivikāśa. This is actually Vikāśa of the highest order. The three kinds are 1. Bhautika Jyotis. 2. Prajñā Jyotis. 3. Ātma Jyotis or Rasa Jyotis which illuminates everything in this Viśva (cf. तस्य भासा सर्वमिदं विभाति-उप).

80. Bhautika Jyotis is of seven kinds. They are 1. Vidyut (lightning) 2. Dhiṣnyāgni (meteroic showers) 3. Sūrya 4. Candra 5. Ambvagni (fire seen on ocean surface - Vadavānala) 6. Jyotis of self

सूर्याग्निचन्द्रावथ वागथाऽऽत्मा यस्यान्नमस्ति प्रथते तदन्यत् ।
विज्ञानमाद्यं सदसद्विकाशस्तज्ज्योतिषां ज्योतिरिति प्रपद्ये ।।८१।।

न तत्र सूर्यो न च चन्द्रतारं न विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तं त्वनुभाति सर्व तस्यैव भासा निखिलं विभाति ।।८२।।

वाग्घ्राणचक्षुःश्रवणत्वचां तु यश्चित्तस्य योगेन विशेष इष्यते ।
प्रज्ञासु मृत्युः स मतोऽथ यावता तेष्वैकरूप्यं स विकस्वरो रसः ।।८३।।

तत्राऽमृतं मृत्युयुतं विशेषवद्रूपं समाधाय पृथक् पृथक् पुनः ।
तं तं प्रकाश्यं विषयं प्रकाशयत् पुनस्तदन्येन युनक्ति मृत्युना ।।८४।।

सर्वेषु चैतेष्वमृतस्य मृत्योरस्ति ग्रहातिग्रहरूपबन्धः ।
न पाप्मना तेन विना विकाशः प्रवर्तते नापि विनाऽमृतेन ।।८५।।

न चाऽभविष्यद् यदि चेद् विकाशो वेदेऽग्निचित्या न तदाऽभविष्यत् ।
विकाशतश्चेतयते यतोऽग्नि ततो विकाशः स हि चेतना चित् ।।८६।।

इति त्रिविधा दीप्तिः

संस्थाक्रमो यः स विकासरूपो मात्राक्रमो यः स विकासरूपः ।
दीप्तिक्रमो यः स विकासरूपस्त्रयस्तु शब्दा इह तुल्यमिष्टाः ।।८७।।

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luminous plants (divya oṣadhi) and 7. Svarnajyotis. Prajñajyotis is that which enables us to become aware of bhūtas and functions with the help of bhūtajyotis. In other words only when the bhūtas are illuminated, Prajña will be able to grasp them.

81. All these namely Sūrya, Candra, Agni, Vāk and Jīva become anna to that bhoktā who shines in all of them. That jyotis is quite different from all these. He is the Ādivijñāna who illuminates everything Sat or Asat. He is jyotis of all jyotis. (cf. तमेव भान्तमनुभाति सर्वम्-उप).

82. This verse is taken from Kathopaniṣad. Here Jyotirbrāhmana of Bṛhadāranyakopaniṣad is also relevant. It is Ātmā which is of pure Rasa form which, as Ādivijñānatmā is the jyotis of all jyotis, and which illuminates our Prajñā also.

83. The individual indriyas like, tongue, nose, eyes, ears, skin, etc. produce jñāna when they are connected to manas individually. It is Prajñā functioning through the indriyas helped by māyābala that enables us to acquire jñāna. Even though the indriyas function individually, jñāna has only a single form everywhere. It is Rasamaya.

84. The fact is that it is amṛta (Rasa) with the help of mṛtyu (bala) takes different forms and illuminates the viṣaya to acquire its knowledge by associating different balas for different viṣayas contained in it. The nature of illumination is always the same.

85. In the above case amṛta and mṛtyu come together through grahatigraha bandha samsarga. Vikāsa of amṛta cannot take place without associating mṛtyu. In the same way bala vikāsa cannot take place without associating amṛta.

The reader should note in all these verses very profound ideas are given. An intelligent reader will always read in between the lines.

86. If the Vikāsa of jyotis were not there where is the question of existence of Cetana? Then

ज्योतिर्हि यावद्विधृतिः प्रतिष्ठा वेदास्त्रयस्तावदुपक्रमन्ते ।
यज्ञश्च भर्गोऽस्य महर्यशो वा न ज्योतिषोऽस्मात् परतोऽस्ति वस्तु ।।८८।।

इति ज्योतिःपरिभाषा

इति ज्योतिराख्यानम्

२१. विधृत्यधिकरणम्

इहेदमस्तीति यतो मतिर्भवेद् विधारणाा सा विधृतिर्धृतिश्च सा ।
धृत्यात्मरक्षानुयतो न विच्यवः परस्य भक्तिश्च परो विधारणात् ।।८९।।
यो यस्य भक्तः स हि तस्य बन्धुः प्रपद्यते भक्तिवशादुपास्ते ।
भर्गस्थितो वाऽस्य महः स्थितो वा यशः स्थितो वा न परत्र याति।।९०।।

Agni Citi as described in the Vedas cannot also take place. What is Agni Citi? Agni is Prāna rūpa. It is the orderly piling of this Prānāgni that results in Citi. That is Cetanā is built up in this and vikāsa of this Cetanā (consciousness) takes place. It is because of this Vikāsa, we are able to get different forms of this Prānāgni and caitanya is built up. It is by this process we get caitanya. Actually Cetana, Cit, Caitanya Vikāsa are all synonimous. It is important to remember that Cetanā can be built up only by piling prānāgni by following the procedures laid down in the Vedas.

87. Samsthā, Mātra and Dīpti have all the form of Vikāsa, which go always side by side.

88. Vāk, Prana and Manas are also known as Pratiṣṭhā, Vidhṛti and Jyotis. Vedas get their Vikāsa only through these. Yajña also gets its Vikasa through them only. In the case of the sun for example, the central core (pinda) which is surrounded by jyoti rūpa mandala is known as 'bharga'. The spreading of the rays of this jyoti is called 'mahah'. When there is some obstruction to this rays, the region behind the obstruction which is naturally dark, still gets some light scattered from the side. This is called 'yaśas'. Thus the bright halo round the sun is called 'bhargah'. The spreading of the sun's rays on the earth is 'mahah' and the light we see inside a house where direct rays of the sun are obstructed is called 'yaśas'. Bharga is identified with Ṛgveda. Mahah is identified with Yajurveda and Yaśas is identified with Sāmaveda. There is nothing above jyotis. Thus there is a close connection between Vedavyāpti Yajñavyāpti on the one hand and the vyapti of jyotis, Vidhṛti and Pratiṣtha on the other.

21. Vidhṛtyadhikaraṇam

89. Our awareness to the presence of a particular thing in a particular place is called Vidhṛti, or Vidhāraṇā or Dhṛti. Vidhṛti is awareness to the support on which the vastu exists. आधाराधेयरूपा वस्तुस्वरूपावगाहिनी वा बुद्धिर्यतो जायते सैव विधृतिः। Explaining it further Ojha says, विवृणोति धृत्या आत्मरक्षा भवति अर्थात् स्वरूपच्युतिर्न भवति सेयमस्तिबुद्धिप्रयोजिका विधृतिः। या तु परः परस्य भक्तिर्भवति अर्थात् तदवयतामिव गच्छति सा आधाराधेयभावप्रयोजिका विधृतिः।

90. In worldly affairs, whoever becomes a bhakta of another Puruṣa, he becomes that Puruṣa's bandhu (relative). In bandhutā also there is आश्रय-आश्रयि भाव that is the attitude of one being protected by the other comes into existence. In this process the bhakta worships the jyotis only through any of its components like 'bhargah', 'mahah' or 'yaśas'.

91. In this verse Ojha explains the term 'bhargah'. The Prakāśa that surrounds the figure of the Vastu is called 'bhargah'. The region covered by the rays originating from the centre of the body is called 'mahah'. The region of scattered light behind an obstruction for the rays is called 'yaśas'. The

यद्वस्तु विम्बप्रधिकं स भर्गो यावद्वहिर्वायुमहस्तदुक्तम् ।
तद् दृशयता रूपकमण्डले स्याद्यशो धृतिस्तेषु च तारतम्यात् ।।९१।।

यानस्थितो यानधृतः स भर्ग गत्यैव गच्छेदचलश्चलो वा ।
ये मक्षिकापक्षिगणामहस्थाश्चला अपि स्युर्विधृताः स्थितास्ते ।।९२।।

ध्रुवस्य येयं पृथिवीयशःस्था ध्रुवेण सेयं विधृता स्थिताऽऽस्ते ।
गच्छत्यपीयं न च गच्छतीह ध्रुवस्य तन्मण्डलतो बहिर्धा ।।९३।।

तदित्थमुक्ता विधृतिस्तयैषा भक्तिर्निरुक्ता विधृते च भक्ते ।
विधारकोऽयं विभवेद् व्रतैः स्वैर्भक्तोऽप्युपास्तेऽवहितो व्रतेषु ।।९४।।

इति विधृतिस्वरूपम्

लोकेऽवलोकेऽनुगतां त्रिधा तां विधारणां वा विधृतिं धृतिं वा ।
यत्र स्वयं न च्यवते स्वरूपादविच्युतिः साऽस्खलनं धृतिः स्यात् ।।९५।।

नाभौ निकायस्थित सर्वधर्मा यथायथं स्युर्विधृता हि धृत्या ।
ते पूर्वतः पश्चिमतोऽथ दक्षादथोत्तरादूर्ध्वमधो धृताः स्युः ।।९६।।

भर्गस्थ एवं स महस्थ एवं यशःस्थ एवं विधृतोऽवसेयः ।
भर्गस्थितादस्य यशःस्थ धर्मे सा तारतम्याद्विधृतिः परीता ।।९७।।

आकर्षणं यत् क्रियते परेण परस्य तत् स्याद् बलकर्म किन्तु ।
यत् स्यादुपासीनमिदं परस्मिंस्तद् भक्तिभूतं विधृतिर्मता सा ।।९८।।

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dhṛti of jyotis is of different proportions in these three regions.

92. When a person is seated in a vehicle, irrespective of his movements inside the vehicle, the vehicle takes him to the destined place. He is not having any independent motion and there he is a part of the vehicle as long as he is seated there. His Vidhṛti takes place in the bharga of vehicle.

In this verse Ojha gives an example for 'mahah'. When flies, birds etc. fly, they are able to support their flight against gravity. But they will never be able to get away from the gravity field of earth i.e. they will always be within the Mahas region of earth. They remain balanced against gravity by the upward thrust produced by the fluttering wings.

93. In this verse Ojha says that the earth moves always remaining within the yaśas region of the pole star.

94. In this way Vidhṛti has explained and through that bhakti also has been explained. When a bhakta becomes part of another, he does not have full freedom but has to confine himself within the field of influence of that thing of which he is a bhakta.

95. We have seen that Vidhṛti has three names in actual usage Vidhāranā, Vidhṛti and Dhṛti. Dhṛti refers to the thing not losing its form.

96. Dhṛti is located at the central point (Kendra) of the body. All the ogans of the body are held in their position only due to the Dhṛti located at the centre. All parts of the body are held in position by Dhṛti only.

97. Since everything has three components viz. bharga, mahas and yaśas, Vidhṛti is located in

अनित्यकाला विधृतिर्हि सैषा बलात् परस्था विधृताः क्वचित्स्युः ।
पश्यामि नित्यां तु विधारणां यां सोक्ता पृथिव्या इह पार्थिवेषु ।।९९।।

ये यस्य भक्ता महिमान एते भौमा यथोर्व्या इह तद्धृतिर्या ।
तामेव लोके गुरुतामिहाहुः प्रत्यर्थमेषा गुरुताऽर्पिता स्यात् ।।१००।।

पृथ्वीविधृत्या गुरुता निकाये निकायधर्मा विधृतास्तु नाभौ ।
नाभिस्थितस्तेन स वस्तुभारः प्रतीयते गर्भगतः स आत्मा ।।१०१।।

बाधात्तु भास्वत्कृतया विधृत्या पृथ्वीविधृत्या लघुतां वदामः ।
यावद् विधृत्योः प्रतिबाधवीर्यं तावल्लघुत्वं च गुरुत्वमिष्टम् ।।१०२।।

यदेकमन्यत्तु विधर्तुमीष्टे न तत्र पृथ्वीविधृतिः स्वतन्त्रा ।
क्षरेषु तेजो विधृतिर्वरिष्ठा संश्लेषविश्लेषगतिस्ततः स्यात् ।।१०३।।

या तु च्युतिः सा च पराशनायाबलस्य तस्मिन् विलयो बलिष्ठे ।
स्वभावतः सर्वमिहाच्युतं स्याद् बलप्रयोगाच्च्यवते परेण ।।१०४।।

all these. However in the case of yaśas, the vidhṛti dharma has a magnitude different from what it has in bharga.

98. Some people identify Vidhṛti with ākarṣaṇa. Ojha opposes it. In the case of ākarsana the attracting body applies force (bala) for attracting it toward it. On the other hand without any bala the person becomes a part of a vehicle on his own and is supported by the vidhṛti of the vehicle.

99. Vidhṛti that originates from a force or the Vidhṛti that the bhakti gets from the parent (vehicle) is temporary. It is artificial and sometimes does not last long. On the other hand the Vidhṛti that is offered by the earth to the substances placed on it is permanent.

100. The dhṛti enjoyed by the bodies placed on the earth gets converted into the weight of these bodies placed on it.

101. The weight of the body is centred in the kendra (centre of gravity). This weight is nothing but the vidhṛti offered to the body by the earth. That is why we say that the Ātmā of the body is centred at the centre of gravity (in the form of its Prāna).

102. The sun also offers Vidhṛti. Because it is full of jyotis, it has the tendency to make the body light. Therefore when sun's Vidhṛti alone acts on the body, the body becomes light. But when both sun's vidhṛti and earth's vidhṛti act on it, the body will be light or heavy according to their comparative strengths.

103. When one Vidhṛti is stronger than the other, the stronger attracts the body and tries to support by itself. In this way those bodies held by earth's Vidhṛti can get released from it and come under stronger influence of sun's Vidhṛti. In such cases the body is no longer confined to the earth and try to go up in the air. Such a thing takes place in the case of birds which enjoy greater Vidhṛti in the air.

104. So far Ojha has been discussing Svarūpa Rakṣā. The question now arises when Svarūpa Rakṣā takes place by Vidhṛti how then does a body lose its svarūpa? A body loses its Svarūpa because somebody having stronger aśanāyābala over powers it and makes it his own. In this process the body loses its svarūpa and disappears. What is aśanāyā? The use of bala by one to make another,

तदित्थमेषा त्रिविधा प्रतीता विधारणा वा विधृतिर्धृतिर्वा ।
त्रैविध्यमस्या अथवा न मन्ये समानभावेन वदाम्यतस्ताम् ।।१०५।।

यथा प्रतिष्ठापकतास्ति वाचः प्रकाशकत्वं मनसः स्वरूपम् ।
प्राणस्य तद्वच्च विधारकत्वं वदन्ति नैषा विधृतिः प्रतिष्ठा ।।१०६।।

निर्व्यापृत्तिः सा भवति प्रतिष्ठा स व्यापृतिं तां विधृतिं वदन्ति ।
त्यक्तं विधृत्या क्वचिदन्यगं स्यात् त्यक्तप्रतिष्ठन्तु विनाशमेति ।।१०७।।

यथा हि सामान्यगता विशेषा यथा तु कार्यं निजकारणस्थम् ।
यथा च वायुर्गगनस्थितः स्यात्तथा प्रतिष्ठाविधृतिर्न तेषु ।।१०८।।

गतेर्निवृत्तिः परतो यदि स्यात् तदा स्थितिं तां विधृतिं प्रतीयात् ।
लोपो न गच्छेत्प्रकृतेः प्रकृत्या फलं तु तस्या विहितं विधृत्या ।।१०९।।

विकाससीमोदरसंस्थितानामन्तःप्रचारेऽप्यगतिर्बहिर्या ।
सोक्ता धृतिर्नामतया गृहीतं त्वन्नं न चान्नात् परतो धृतं स्यात् ।।११०।।

यत्किञ्चिदस्यां क्वचिदस्ति पृथ्व्यां रथन्तरं यावदिवान्नमस्याः ।
सर्वं तयैतद्विधृतं बहिस्तद्रथन्तरान्न प्रभवेद्धि गन्तुम् ।।१११।।

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part of his own is called aśanāyā. अन्यं स्वस्मिन् प्रवेशयितुं यो बलप्रयोगः सा अशनाया।

105. So far Ojha has been treating Dhṛti Vidhṛti and Vidhāranā are different things. But actually in practical usage people do not make any distinction.

106. We have already said that Vāk gives Pratiṣthā. Prāna's work is Vidhāranā and Manas is jñanamaya prakāśa. From what Ojha has said about Vidhṛti on the above verses, it may appear that Vidhṛti is some sort of Pratiṣthā. Ojha says here that Vidhṛti does not have the form of Pratiṣthā. Why is it so? Ojha explains in the next few verses.

107. Pratiṣthā does not involve any action (nirvyapāra). Vidhṛti however involves action. There is difference in their forms. In the case of Vidhṛti, the substance can change the nature of Vidhṛti when it runs the risk of losing its svarūpa on account of Vidhṛti losing its strength. Therefore the substance does not get destroyed. On the other hand when Pratiṣthā is removed, because of absence of action the substance gets destroyed.

108. Kārya is already present in the Kārana. Just like the earth is Kārana and the Kārya which is pot is present in it. Vāyu moves in ākāśa which is motionless. In both these cases it is Pratiṣthā that maintains the form of the substance. It is not called Dhṛti. Because there is no motion in the Ākāśa it is called Pratiṣthā only. Without ākāśa, the question of Vāyu having its form does not arise. Just like without Kārana (the ākāśa) Karya (here Vāyu) cannot exist.

109. When motion is stopped by some obstruction to it, that forced motionless state is called Vidhṛti. Where there is no motion, it constitutes Pratiṣthā. When gati and sthiti take place as part of Nature as a stream of events the substance loses its existence on account of this natural course of events. Just like while Indra goes on disrupting and Viṣnu goes on building things, things do exist. In this case it is Vidhṛti that secures Pratiṣthā for the body.

110. The above gati takes place within the field of Vikāsa of the substance in which matter

करोमि यत्रोत्प्लवनाय चेष्टां तन्मे बलं भूविधृतिं रुणद्धि ।
उत्प्लुत्य यावद्बलमेव पश्चात् तथा विधृत्यैव पतामि भूमौ ।।११२।।

यावद्बृहत्साम च भास्वतेदं सर्वं तदन्नं विधृतं ततस्तत् ।
न स्याद्बहिर्धा बृहतः कदाचित् सर्वत्र चैवं विधृतिं प्रतीयात् ।।११३।।

भूतानि भूम्यन्नमथेह देवाः सूर्यान्नमाभ्यां विधृतं पृथक् तत् ।
वयं तु जाता उभयेभ्य एभ्यस्तस्मादुभाभ्यां विधृता वयं स्मः ।।११४।।

पटे च मृत्स्वप्युदकं निधीयते पटेन मृद्भिर्विधृतं च नीयते ।
सूत्रात्मनाऽङ्गान्यथ यच्च वायुना स्तब्धानि दृब्धान्यपि तद्विधारणम् ।।११५।।

स्वरूपसंसृष्टमिहाशनाया बलं रसे चेद्विधृतिस्तदा स्यात् ।
बलं विधृत्या हि रसे स्वरूपात् संसृष्टमेकर्षिमुदाहरन्ति ।।११६।।

प्राणः स एकर्षिरिहाक्षरोऽयं प्रोक्तो विधर्ता च विधारणश्च ।
तस्य प्रभावादितरेतरेण श्लिष्टाक्षराणां त्रयमेकवत् स्यात् ।।११७।।

तस्याक्षरस्याथ रसे बलं चेत् स्वरूपसंसृष्टमुदेति चान्यत् ।
प्राणः क्षरोऽयं स च वा विधर्ता विधारकश्चेति मतस्तृतीयः ।।११८।।

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is held by Vidhṛti which secures Pratiṣthā for the same. There is no gati outside the Vikāsa field.

111. It is Rathantara that limits the field of Vikāsa of the substance. All the matter of the substances on the earth are held by Vidhṛti within this limit and cannot move out of it.

112. Whenever I move up or down by my own efforts, these movements temporarily put a block on Vidhṛti. When I come down after jumping up, it is Vidhṛti that puts me back on the earth.

113. Just like the limit of Vikāsa field is Rathantara for the earth, it is Bṛhat sāma for the sun. Whatever is within this limit constitutes anna which is held by the Vidhṛti of the sun. It cannot move outside the Bṛhat Sāma. This is how we have to understand Vidhṛti everywhere.

114. Bhūtas on the earth constitute the anna of Bhūmi. Devas constitute the anna of Sūrya. Earth's Vidhṛti holds its anna on it while Sūrya's anna is held on him by his Vidhṛti. We are made of bhūtas and Devas and therefore we are held by the Vidhṛtis of both sun and earth.

115. In a wet cloth water is held and moves also from one place to another in it. The same is the case in the case of water held by a pot. In our body Sūtrātmā which is of Vāyu form holds the parts of the body in their respective places. All these are caused by Vidhāraṇa.

116. Aśanāyābala enters into Svarūpasambandha with Rasa and remains there. If it acts as Vidhṛti there, then bala of Vidhṛti having svarupasambandha with Rasa is called 'Ekarṣi'. Here the following statement of Satapatha Brāhmana is relevant.

"असद् वा इदमग्र आसीत्। किं तदसदिति। ऋषयो वा तदसदासीत् इति। के ते ऋषयः इति। प्राणा वा ऋषयः इति।" (Sat.Br. 6.1.1)

117. The Ekarṣi, mentioned in the previous verse is prāna only. He represents Akṣara who is both Vidhartā and Vidhāranā. It is due to his Prabhāva (mahimā), the three Akṣara Puruṣas. Brahma,

तस्य प्रभावादितरेतरेण श्लिष्टं क्षराणां त्रयमेकवत्स्यात् ।
बाणं न्ववष्टभ्य स एव देहं विधारयत्येष विचित्र कर्मा ।।११९।।

बले रसस्याथ परस्य चाक्षरे क्षरेऽक्षरस्यास्ति विधारणा पृथक् ।
प्रज्ञेऽक्षरं प्रज्ञगताश्च देवताः प्रज्ञाश्च तस्मिन् विधृताः सदेरते ।।१२०।।

अस्तीन्द्रियस्यार्थगता विधारणा तथात्मनः शक्तिगतास्ति धारणा ।
सुपिच्छिलस्य प्रतिबिम्बधारणा प्राणस्य चैतत्तनुबाणधारणा ।।१२१।।

इन्द्रस्य सप्तर्षिषु चास्ति धारणा तद्भूतमात्रासु तथर्षिधारणा ।
न तत्क्वचिद्वस्तु न यत्र धारणा सर्वं तयाऽधारि ममेति धारणा ।।१२२।।

इति विधृत्युदाहरणानि

आत्मा यदोत्सीदति दम्यते वा तदार्तमल्पं च स दुःखभावः ।
दब्धस्य चोत्सादगतस्य भूयो धृत्याप्तिमानन्दमुशन्ति विज्ञाः ।।१२३।।

यत्रापि वीरः करुणाद्भुतो वा बीभत्सरौद्रौ च भयानको वा ।
रसेषु चेतो द्रवणेऽपि धृत्या स्वास्थ्यादिहानन्दरसोपपत्तिः ।।१२४।।

आनन्दमाहुर्द्विविधं विधृत्या स्वास्थ्योपपत्तेः प्रथमः स उक्तः ।
अनुग्रहाद् भूमरसस्य सः स्यादथात्मनो वृद्ध्युपपत्तितोऽन्यः ।।१२५।।

Viṣnu and Indra join together and give the appearance of single Puruṣa.

118. Or when bala enters into Rasa part of that Akṣara through Svarūpa sambandha, a new thing viz. Kṣara Prāna comes into being. And this third thing acts as Vidhartā and Vidhāraka.

119. This third Kṣararūpa unites its three kalas (prāna, āpah, and vāk) and puts up an appearance of one form. It is this Kṣara Prāna that pervades the entire śarīra (bāṇa). (cf. "अहमेवैतद्बाणमवष्टभ्य विधारयामि" - उप) and supports it. Its function is curious.

120. Rasa has vidhāranā in bala. Para Avyaya has Vidhāranā in Akṣara, Akṣara has Vidhāranā (support) in Kṣara. In Prajñā (in Manas), Akṣara, the Devatas associated with Prajñā and the various facets of Prajñā all have vidhāraṇā and are all active.

121. The dhāraṇā of indriyas takes place in matter (Artha). The dhāranā of Ātman takes place in Śakti. The dhāranā of reflected image takes place in a glossy surface. The dhāranā of Prāṇa takes place in the Śarīra.

122. Indra Prāṇa's dhāranā is through saptarṣiprānas (see Puruṣaprapancādhikaraṇa [12]). The dhāranā of ṛṣiprāṇas is through bhūta mātras. There is no vastu in Jagat without having dhārana through another. It is Dhāranāśakti that supports the entire Jagat.

123. Now Ojha passes on to discuss the Ānanda form of Vidhrti.

When our Ātmā is agrieved and gets into low spirits or feels miserable when overpowered by some other person then it is Dhāranāśakti that instils courage in the Ātman and it gets back to the original Ānanda state.

124. Whenever the Ātmā gets affected by one of the rasas like karunā, bībhatsa, raudra or bhayānaka it is Ānanda Rasa produced by Dhṛti that gets back the Ātmā to its previous condition.

विना विधृत्यानु न वृद्धिरेषा संभाव्यते तेन सदोभयत्र ।
तदन्वयादव्यतिरेकतश्च स्वानन्दहेतुं विधृतिं वदन्ति ।।१२६।।

इति विधृतेरानन्दरूपत्वम्

२२. प्रतिष्ठाधिकरणम्

यदाशनाया म्रियते विधृत्या ज्योतिस्ततः संस्रवते समन्तात् ।
सैव प्रतिष्ठाद्विरसा तयैतान्येकात्म्यमायान्ति बलान्तराणि ।।१२७।।

स्वतन्त्ररूपाणि बलानि सर्वाण्यैकात्म्यमायान्ति यदा तदानीम् ।
प्रतिष्ठतान्यात्मनि पारतन्त्र्यं यतो लभन्ते किल सा प्रतिष्ठा ।।१२८।।

यदि प्रतिष्ठेह न चाभविष्यज्ज्योतिः प्रवर्तेत कुतः समन्तात् ।
कुतस्तरां वा विधृतिर्बलानां सांतानिकं रूपमरूपयिष्यत् ।।१२९।।

प्रतिष्ठितानां विधृतिर्बलानां प्रतिष्ठितेन क्रमते समीची ।
ब्रह्मप्रतिष्ठा तत एव सर्वं प्रतिष्ठितं कर्म जगद्विभाति ।।१३०।।

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125. Ānanda is of two kinds. One is Śāntirūpa Ānanda which is the natural state of Ātman and it does not undergo any change. The other one is Samṛddhyānanda which is caused by the blessings of bhūmā bhāva of Rasa resulting in acquirement of wealth, prajā etc. It is Vidhṛti that is at the back of both.

126. The acquirement of wealth, Prajā etc. does not take place without Vidhṛti. Therefore only when Vidhṛti is present Ātmā can experience Ānandā state. Actually Ānanda is the natural form of Ātmā and it is Vidhṛti that protects this form.

With these, Ojha closes the subject of Vidhṛti and passes on to explain Pratiṣthā.

22. Pratiṣthādhikaraṇam

127. In the first instance Ojha explains Pratiṣthāsvarūpa. Mātravikāsa and Samsthāvikāsa which are different forms of jyotis exist only through Pratiṣthā.

When aśanāyā bala gets supported by Vidhṛti in Rasa, then jyotis which is nothing but Manas spreads around. This causes Pratiṣthā which has two rasas in it. One is Manas which is rasarūpa and the other is aśanayā bala which has been converted into the form of rasa. Though the bala is ephemeral, different parts of it which spread outside collect together and take one form after getting Pratiṣthā at one place.

128. Balas by themselves are independent of each other. But when they are supported by Rasa .they all come together and present a single form. It is Pratiṣthā in the Ātmā that gives a collective single form to the balas and makes them dependent on Rasa (jyotis).

129. Jyotis, Vidhṛti and Pratiṣthā mutually help each other. Without Pratiṣthā in the midst of changing balas, Jyotis which is only another form of Rasa cannot spread. Even balas cannot have a streamlike flow.

130. Only through the balas which have Pratiṣthā, streamlike flow of balas can take place in which balas unite together and present a single form. Pratiṣthā is to be considered to have Brahman

यतोऽस्ति चास्तीति मतिः प्रवर्तते मृत्योः प्रतिष्ठा ननु साभिधीयते ।
प्रतिष्ठितः सन्निह कथ्यते सतः सत्ता प्रतिष्ठोत्क्रमपाप्मनः पृथक् ।।१३१।।
न सा स्थितिर्यत्र गतिर्न विद्यते स्थितिर्न यत्रास्ति न सा गतिः क्वचित् ।
स्थितिर्नु सैवाऽमृतमत्र दृश्यते गतिर्नु मृत्युः परिवर्तनात्मिका ।।१३२।।
यत्त्वावृतिः सा मितिरत्र तत्कृता वस्त्वाकृतिः सा स्थितिरन्यथा मता ।
उच्छेदगत्याः पृथगत्र सा गतिर्मता परिच्छेदफलाऽमृतानुगा ।।१३३।।
स्थितस्य शश्वत् परिवर्तनक्रमे यत्पूर्वदृष्टं न पुनः प्रदृश्यते ।
तद्रूपमुच्छिन्नमिति प्रतीयते तत्कर्ममृत्युः परतः सदिष्यते ।।१३४।।
असन् स मृत्युः सति वीक्ष्यते क्षणं यतस्तु सत्तां परिगृह्य सन्निव ।
स एव सत्ताघन उच्यतेऽमृतं रसः स नश्यत्सु न नश्यतीह यः ।।१३५।।
सत्ता हि सामान्यमिदं प्रदृश्यते सैकैव सर्वत्र विवर्तते पृथक् ।
भावा भवन्तीह तदन्वयादिमेऽभावः पुनस्तद्व्यतिरेकतो भवेत् ।।१३६।।

form. This Jagat is having its support in this Pratiṣṭhā which is of Brahman form. Jagat is nothing but Karma which has Pratiṣṭhā.

131. Pratiṣṭhā gives rise to Asti buddhi in the case of balas. In other words Pratiṣṭhā is a form of sattā. Therefore Pratiṣṭhā is different from the balas which move and disrupt Pratiṣṭhā and therefore called Pāpmās.

132. There is no place in this Jagat where sthiti is seen without gati or gati is present without sthiti. Sthiti is amṛta (Rasa). Gati is mṛtyu (bala). In other words the whole Jagat is Rasa-balātmaka.

133. Rasa by nature is all pervading and is amṛta. Bala in the form of āvarana (covering) limits Rasa. This is called Pariccheda or dissection of Rasa. Bala by itself is mobile and is opposed to Sthiti. Bala is capable of dissection of Rasa. It is also capable of uccheda (removal) by its gati and therefore these two gatis (movements) of bala are different from each other. The former causes dissection and the latter causes removal (mṛtyu). When Rasa is dissected by bala, the gati of bala is towards attaining sattā. Such a gati moves towards amṛtamaya Rasa and seeks its support and in the process it brings the dissected Rasa to the forefront. On the other hand the gati which tries to remove Rasa takes place in such a way that it always moves away from Rasa resulting in destruction (mṛtyu).

134. When balas have sattā, they can get it only from Rasa which has nityasattā. The sattā of balas is āśrita sattā i.e. dependent sattā. Therefore balas by themselves constitute Asat. Sometimes people call it mithyā. Mithyā śabda is derived from the root मिथु which means संगमन. Here bala after joining another (Rasa) acquire Sattāvasthā. This is the correct way of explaining the word Mithyā.

In this verse Ojha says that in Satkaryavāda there is no question of Uccheda taking place in any substance. We see the substance remaining there for considerable time. However changes in the substance goes on through the operation of balas and when some change takes place, the original state of the substance changes and is not seen again. We therefore say that the previous form has met with Uccitti. But what is moving towards Rasa and seeking its support is considered Sat only.

135. Bala is classed as mṛtyu because it is subject to destruction. But it has sattā temporarily

कर्मैव सत्कर्मणि वध्यमानं रूपेऽन्यरूपेण विजायते यत् ।
भूयोऽपि भूयोऽपि नवे नवेऽस्मिन् पूर्वैव सत्ता क्रमते स्थितैव ।।१३७।।

इति प्रतिष्ठास्वरूपम्

सत्ता पृथिव्या इह नाभिभूता तस्या विकाशः परितोऽस्ति दिक्षु ।
आलम्ब्य तामेव भवन्ति भावा ये पार्थिवास्ते हि तयात्र बद्धाः ।।१३८।।

अप्स्वम्मयास्तेजसि तैजसास्ते वायौ तु वायव्यगणा निबद्धाः ।
वाचो वियत्यत्र बलानि तद्वत् प्राणो धियः प्रज्ञगताः समस्ताः ।।१३९।।

सत्ता पृथिव्यामनुवर्तने जलाज्जले तु सा तेजस एव तेजसि ।
वायोश्च वायौ वियतोऽथ तत्र सा प्राणत् पुनस्तत्र धियोऽनुवर्तते ।।१४०।।

एवं नु भावाः सकलाः समन्ततो रसेन सत्तामयसूत्ररूपिणा ।
प्रज्ञे निबद्धा अथ तेऽपि भूरिशः प्रज्ञा इहैकाक्षर मूलमास्थिताः ।।१४१।।

सत्तैव भावो य इहास्ति भावो भवेदभावो यदि नात्र सत्ता ।
सत्ता यदेका तदिहैकमेव प्रतीयतेऽद्वैतमिदं समस्तम् ।।१४२।।

इति प्रतिष्ठोदाहरणानि

when it chases and envelops Rasa. It is Rasa that is ever present, and therefore amṛta. It gives temporarily sattā to bala.

136-137. In Darśana śastras like Nyaya they talk of 'Sattā sāmānya'. It is the form of Brahman who is Rasamaya. There is no Vastu which is without it. By 'व्यक्ति' they mean the union (samanvaya) of jāti (Brahmarūpa which has sattā) and ākṛti (karmarūpa) 'व्यक्त्याकृतिजातयस्तु पदार्थः' (न्या.सू). Only when sattā joins a thing, it gets bhāva (reality). When Sattā is not there, the thing does not get the existence status. So when the substance goes on changing its condition due to the operation of balas, the substance's sattā remains the same. Only thing is that the substance puts up newer and newer forms.

138. So far Ojha has been talking of Pratiṣthā svarūpa. Now he starts giving examples of Pratiṣthā. Pṛthivī's sattā originates in its nābhi (centre). It spreads in all directions. All earthy bhāvas take support on this sattā and exists as various substances tied, as it were, to the sattā of earth which we can imagine to be located at its centre. (kendra). (कारणसत्तयैव कार्यसत्ता भवति).

139. All substances which are watery remain tied to water. Gaseous substances remain tied to Vāyu. Vāk (matter) predominant substances remain tied to ākāśa which has vāk form. In the same way, Prāna, buddhi and its various forms etc. remain tied to Prajñātmā. (प्राणोऽस्मि प्रज्ञात्मा-उप).

140. We have already said that kārana sattā results in kāryasattā. Taking clue from Taittirīyopaniṣad, Ojha says Pṛthvī originates from waters. The waters on earth carry the Sattā and give it to all the substances on the earth. Similarly waters originate from Agni which carries the Sattā. Agni originates from Vāyu which carries the Sattā. Vāyu originates from ākāśa which carries the Sattā. Ākāśa originates from Prāna which carries the Sattā and finally manas gives rise to prāna and manas carries the Sattā.

141. In this way when we proceed we arrive at the conclusion that Rasa alone has mūla Sattā and all other things receive Sattā from it. In other words, in the form of a sūtra, Sattā is tied to

२३. भूमाधिकरणम्

ब्रह्मादिरूपं यदतीवगूढं निर्लक्षणत्वान्न निरुच्यते तत् ।
शक्यं न विज्ञातुमिदं यथावद् यावत्तु शक्यं तदिह प्रदिष्टम् ।।१४३।।

तज्ज्योतिराभाति यथा तथा यत्सेयं प्रतिष्ठा यदिहास्ति चास्ति ।
रसो हि भूमाविधृतोऽस्ति भाति विरूपमेतद्ध्यमृतं निरुक्तम् ।।१४४।।

ज्योतिः प्रतिष्ठा विधृतिस्तथैभिर्नित्यावियुक्तैस्त्रिभिरात्मभिर्यः ।
परोऽन्य आत्मा पुरुषोत्तमः स्यात् तं सच्चिदानन्द इति ब्रुवन्ति ।।१४५।।

प्रतिष्ठितोऽयं तु यतस्ततः सन् ज्योतिर्मयोऽयं यदतश्चिदुक्तः ।
यतोऽच्युतोऽयं विधृतः सुखोऽतस्तं सच्चिदानन्द इति स्तुवन्ति ।।१४६।।

इतिभूम्नः सच्चिदानन्दरूपम् ।

भूमा बहुत्वं परिपूर्णरूपं कामस्तदर्थो न च तत्र कामः ।
कामो ह्यपूर्णे परिपूर्णतायै प्रवर्तते पूर्णतरे कुतः स्यात् ।।१४७।।

भूम्नो रसान्नो पृथगस्ति किञ्चित् सर्वं हि तस्मिन्न च तत्परस्मिन् ।
प्रतिष्ठतः स स्वमहिम्नि भूमा भूमैव भूम्नो महिमा प्रतिष्ठा ।।१४८।।

Prajñā which is again tied to Sattā of Akṣara Puruṣa who again is tied to the Sattā of mūla Puruṣa who is Avyaya.

142. It is Sattā that gives bhāva to everything that we see around us. If this Sattāsūtra is cut, all things on earth cannot have existence. Because Sattā has one form only everywhere Advaita becomes svatah siddha (automatically gets established).

23. Bhūmādhikaraṇam

143. The primordeal form of Brahman is still a mystery. There are no distinct characteristics of this state of Brahman by which we can understand him. Therefore Ojha says he will try to say about it as much as is possible.

144. In the Vedas and other Śāstras Brahman is described as Sat, Cid and Ananda. Cit is Cetanā which is of jyotis form. Sattā is of Pratiṣthā form and Vidhṛti is of Ānanda form because it is Rasa that is exhibited as Vidhṛti. Therefore we can describe the amṛtamaya Brahman in terms Jyotis, Pratiṣthā and Vidhṛti.

145. Jyotis, Pratiṣthā and Vidhṛti which are the same as Cetana, Sattā and Ānanda constitute Ātmasvarūpa. Purusottama, who is nothing but Avyayātmā is described as Satcidānanda.

146. Why do we name Brahman as Satcidānanda? This Brahman is well established (Pratiṣṭhitam) everywhere and therefore is called Sat. Because it is by itself jyotirmaya, it is said to be Cit. Because it never loses its place and constitutes eternal bliss we call it Satcidānanda.

147. Having said Bhūma refers to Satcidānanda rūpa, Ojha says it represents the highest state of Brahman.

Bhūma is something which represents abundance of all things which gives happiness. The

सोऽधः स ऊर्ध्वं स पुरश्च पश्चात् स उत्तरा दक्षिणतः समन्तात् ।
सर्वं तदेकामृतमद्वितीयं दिक्कालदेहैर्न विमीयते तत् ।।१४९।।

इति भूम्नः परनिरुक्तरूपम्

ब्रुहत् सदा यत् परिबृंहणं यत् तदुच्यते ब्रह्म य एष भूमा ।
प्रतीयते सर्वगतोऽप्यलिप्तो रूपं तदेतत् परमं प्रविद्यात् ।।१५०।।

नाम्ना विना किञ्चिदिहास्ति नैतन्नाम्नोपि वागेव तु भूयसीयम् ।
वाचो मनस्तन्मनसोऽपि भूयान् संकल्पकश्चित्तमतोऽपि भूयः ।।१५१।।

तद्ध्यानविज्ञानबलान्नमापस्तेजोऽन्तरिक्षं स्मर एवमाशा ।
प्राणश्च भूयान् क्रमशस्तदित्थं यथोत्तरं भूयसि पूर्व पूर्वात् ।।१५२।।

नाभौ यथारा निखिलाः स्युरर्पिताः प्राणे तथास्मिन्निखिलं समर्पितम् ।
स कर्म कर्त्ता करणं क्रिया तथा स एव माता स पिता स बान्धवाः ।।१५३।।

प्राणः क्षरं प्राण इहाक्षरं तथा प्राणः परं नास्ति परं किमप्यतः ।
अनेकधा प्राण इहानुवक्ष्यते परो रजास्त्वेष मतः पृथग्विधः ।।१५४।।

इति भूम्नः प्राणे विशेषता

Upaniṣad says, "यो वै भूमा तत् सुखम्". It is only abundant presence of intelligence (buddhi) which can make us happy in every way. It is a state in which all desires have been fulfilled and there is no further desire present. It is आप्तकाम state.

148. In the seventh adhyāya of Chāndogyopaniṣad a conversation between Sanatkumāra and Nārada takes place in which several technical words are explained. Vāk, manas, Sankalpa, Citta, Vijñāna etc. have been explained there in the order of their merit. Then the bhūmatva and mahimā of pranas have been explained. It is also said there that Bhūmā is established on itself. Pratiṣtha is the mahimā of Bhūmā. Taking clue from this, Ojha says that Bhūmā in that context means only Rasa because of its well known quality of being all pervasive.

149. In this verse here, Ojha says that Rasa flows in all directions and pervades everything. It is amṛtamaya and therefore all things in this Viśva are nothing but the manifestations of this advitīya Brahman. It is beyond Dik, Deśa and Kala.

150. That which is greatest of all, that which blossoms and spreads, is Brahman. It is Bhūmā. It never attaches itself to anything and is supreme.

151. Jagat is nothing but nāma and rūpa. Superior to nāma is Vāk. Manas is superior to Vāk. Sankalpa is superior to Manas and above it is Citta.

152. Dhyana is superior to Citta. Vijñāna is superior to Dhyāna. Above these are anna, then water then agni, then anatrikṣa, then smṛti (smaraṇam) (thought process) then dik, and then the supermost is Prāna. These have greater and greater strength (bala) in the order in which they are mentioned.

153. Just like the spokes of wheel are all fixed at the centre of the wheel and supported there, the entire Viśva is supported by Prāna. It is Karma, Kartā and Karaṇa (sādhana). It is Kriyā (the result of action). In this Jagat which we see, Prāna is mother, father and all relations are of

प्राणोऽस्ति सत्यं न ततोऽस्ति सत्यं जिज्ञासितव्यं तु यदस्ति सत्यम् ।
विज्ञाय सत्यं वदतीति तस्माद् विज्ञानमेव प्रथमं तु शिक्षेत् ।।१५५।।

मत्वा विजानाति ततो मतिः प्राक् संपादनीया मतिमान् हि विद्यात् ।
श्रद्धोदये तद्विषये मतिः स्याच्छ्रद्धामतोऽस्मिन् प्रथमं विदध्यात् ।।१५६।।

निष्ठां गताः श्रद्दधते ततः प्राङ् निष्ठैव कार्या न ततः पराक् स्यात् ।
कृत्वा तु निस्तिष्ठति यत्नयोगात् तस्मादिहासौ कृतिमान् पुरः स्यात् ।।१५७।।

यदैव कुर्वन् लभते सुखं चेत् तदा करोतीति सुखं परीक्ष्यम् ।
सुखं तु भूमैव न चाल्पभावे सुखं स भूमा प्रथमोऽवधेयः ।।१५८।।

इति भूम्नः सुखरूपता

यत्रान्यदन्यत् प्रतिपद्यते तत् स्यादल्पकं तन्मतमत्र मर्त्यम् ।
न श्रूयतेऽन्यन्न च दृश्यतेऽन्यद्विज्ञायतेऽन्यच्च न चेत् स भूमा ।।१५९।।

इति भूम्नः स्वरूपम्

यदल्पमल्पं तदित्वर्तमार्तं यथा तु भूमा सुखमिष्यते तत् ।
परस्तु भूमाऽस्त्यमृतेऽतिमात्रे ततः परानन्दमयः स आत्मा ।।१६०।।

Prāna form only.

154. It is Prāna which takes the form of Kṣara Puruṣa. It is Prāna that functions as Akṣara. Avyaya Puruṣa also is prānarupa only. There is nothing superior to Prāna. Prāna is described in many ways. Prāna which is beyond this loka is called Parorajas and it is different.

155. In Chāndogyopaniṣad what is the rationale behind the desire to know the truth? Ojha answers. In this Viśva Prāna alone is Satya. There is no Satya other than Prāna. When we want to know what is Satya, it strikes us only through Vijñāna or deep understanding of Nature. Those who are after truth should first learn the scientific technique by which we can get at it.

156. It is the capacity to critically analyse things that will enable us to arrive at truth. Sometimes extreme sincerity (śraddhā) also enables us to get at truth. That is why Ojha advises us to be very sincere in our pursuit of truth.

157. Śraddha prospers only in the background of Viśvāsa i.e. firm belief in certain things. If firm belief is not there, there is always a tendency to move away from the objective. Mere belief alone does not work. One should also be a man of action. Man of action alone succeeds ultimately.

158. Only when we get happiness through proper action, we get involved in that Karma. Happiness takes place in the mind and only when it is bhūma i.e. all pervasive, we experience Ānanda. Petty things do not really bring us happiness.

159. Where the mind is not steady and runs from one viṣaya to another, it will remain all the time petty. On the other hand if it is oriented towards something which never changes and always presents the same form when we hear, or when we see, or when we understand it, then that is real bhūmā bhāva or Brahma bhāva.

160. In this world, whatever is scanty causes misery. When things are abundant they bring

भयं हि कम्पः स्थितिविच्यवोऽसौ तत्कर्म मृत्युः स इहोपदिष्टः ।
ध्रुवं प्रशान्तं त्वमृतं ततोऽन्यत् ततः सदानन्दमयः स आत्मा ।।१६१।।

भयं मितस्य प्रबलाद् द्वितीयादिदं त्वमात्रामृतमद्वितीयम् ।
न कम्पयोग्यं न ततो वरिष्ठं ततोऽभयानन्दमयः स आत्मा ।।१६२।।

रसोऽन्नमाधीयत आत्मने यत् तृप्तिर्गतिस्तस्य रसस्य दृष्टा ।
विज्ञानमानन्द इतीह तृप्तौ तत्तृप्तिजानन्दमयः स आत्मा ।।१६३।।

सुखं रसो हीति वदन्ति विज्ञा रसं हि लब्ध्वा सुखिनो भवन्ति ।
रसोऽमृतं कार्यरसानुभावात् ततो रसानन्दमयः स आत्मा ।।१६४।।

इति भूम्न आनन्दत्वमात्मत्वं च

२४. आनन्दकारणताधिकरणम्

स्त्रीपुंसयोर्यत्र न हर्षसंभवस्तदा न गर्भस्थितिरिष्यते क्वचित् ।
गर्भच्युतिः स्याच्च विषादसंस्त्रवादानन्दतः सर्वमिदं प्रजायते ।।१६५।।

न जीवने यस्य तु हर्षसंभवेश्चिरं न जीवेत् स इहार्ति संप्लुतः ।
प्रतिक्षणं जीवति हर्षमात्रया स सर्वतोऽन्नादिह तृप्तिमश्नुते ।।१६६।।

happiness. This abundance is bhūmā. Bhūmā bhāva is highest only in amṛta (Rasa). Therefore amṛtamaya Ātmā alone is considered as ānandamaya.

161. Shakiness constitutes fear. It is mṛtyu and causes loss of stability. On the other hand steadiness and peace are the characteristics of amṛta (rasa). Therefore rasarūpa Ātmā is Ānandamaya.

162. Fear arises when we meet with another man whom we consider as stronger than us. But in amṛta Brahman the question of more or less does not arise. He is only one without a second and therefore in the absence of another, the question fear does not arise. This Brahman is the greatest of all, free from any fear and is the Ānandamaya Ātmā.

163. When the man takes food to appease hunger it is the Ātmā that enjoys it and feels happy because its habitat (which is the sarīra) gets nourished and protects it. This is called tṛpti. The awareness of the Ātmā to this tṛpti is called Ānanda. It is therefore clear that everything rests on Ānanda and Ātmā is Ānandamaya.

164. Wise men have declared that Sukha is nothing but Rasa because after getting it one becomes Sukhī. ("रसो वै सः । रसं ह्येव लब्ध्वाऽऽनन्दी भवति" - तै उप) Rasa always remains with Kārya (karma) and always remains Ānandamaya. Therefore Ātmā is Ānandamaya.

24. Ānandakāraṇatādhikaraṇam

165. When a man has union with a woman, unless there is Ānanda, formation of garbha does not take place. Even when garbha takes place, if the woman later experiences dukha, there is always a possibility of garbhacyuti (abortion). Therefore the prosperity of life rests on Ānanda.

166. A man who is deprived of happiness in life, gets lost in misery and will not be able to live long. Every being is able to lead its life only because it experiences happiness in some measure. He gets food of all types from various places and feels satisfied (tṛpti). It is through this tṛpti he is

यदोषधीर्वारि तथाग्निवायू वाचं बलं ज्ञानमिहान्नमत्ति ।
स सर्वतस्तृप्तिमुपेत्य शश्वद्धर्षं गृह्णाति सहर्ष आत्मा ।।१६७।।

एतेषु वा सप्तविधेषु भोग्येष्वन्नेषु नानन्दरसो यदि स्यात् ।
आनन्द आत्मा विभवेन्न तेषु महांश्च न स्यान्न च तृप्तिमेयात् ।।१६८।।

प्राण्यादिहान्यादपि कः क्षणं वा नानन्दमाकाशमिदं यदि स्यात् ।
श्रृणोति यत्पश्यति वेत्ति यद्वा धृतिं तदाप्नोति सुखं तदिष्टम् ।।१६९।।

आहारतो वाथ विहारतो वा सा निर्वृतिर्यत्र रमेत लोके ।
सर्वत्र लोके रमते हि लोकस्तस्मात्स आनन्द इहास्ति भूमा ।।१७०।।

इत्यानन्दस्यात्मनः सर्वजगत्प्रवर्तकत्वम्

जगदानन्दताधिकरणम्

चिरं स तिष्ठत्यपि यत्र देशे तत्रैव भूयो रमते स्वभोगैः ।
ततो बहिष्कारकृतौ त्वमुष्य प्रतीयते चेतसि दुःखभावः ।।१७१।।

तत्रात्मनस्तस्य स्वतः स्वभोग्ये विज्ञानतो या ममता विविष्टा ।
निवर्तते सा तदिहात्मनस्तद्भोग्यं पृथक् स्यात्तदिहास्ति दुःखम् ।।१७२।।

यान्येव भोग्यानि पुरा सुखानि तान्येव सम्प्रत्यसुखानि भान्ति ।
भोग्यस्थितात्मस्थितयोश्च तस्मादानन्दयोरन्तरमेतदाहुः ।।१७३।।

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able to live.

167. In this verse Ojha describes the seven types of food that Ātmā acquires from outside. They are 1. anna 2. water 3. agni 4. vāyu 5. śabdā 6. bala and 7. jñāna. Having taken these seven types of food the Ātmā becomes tṛpta (satisfied) and therefore happy. This happiness or Ānanda is nothing but the form of Ātmā. (cf. यत्सप्तान्नानि मेधया तपसाजनयत्पिता। एकमस्य साधारणं द्वे देवानभाजयत् ॥ त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत्। तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ।" बृ.उप)

168. If in the above seven types of food if Ānandarasa were not present, then Ātmā cannot enjoy Vibhūti sambandha with them. It cannot attain mahatva and can never enjoy tṛpti and become Ānandamaya.

169. If this extensive ākāśa were not there, who can breath and live even for a moment? How can he achieve happiness by hearing what he likes, by seeing what he enjoys and by learning things in which he is interested? (cf. "को ह्येवान्यात्कः प्राण्याद् यदेष आकाश आनन्दो न स्यात्।"-तै.उप).

170. Man takes food, enjoys various things in this world and thus gets happiness. Everybody enjoys life and gets Ānanda. Therefore Ānanda is bhūma that is, it is all pervasive.

171. When a man remains in the same place for quite some time, he acquires objects of enjoyment in that place and achieves happiness through them. But for some reason if he has to move out of that place and get separated from the objects of his enjoyment he is struck with grief and exhibits the same.

172. What is the reason for his grief? The reason is, because he has been enjoying the things for quite some time, and they became the source of his happiness, he develops a sort of possessive feeling towards them. When they are separated from him, his Ātmā experiences the pangs of separation

तेनाऽयमानन्दमयः स आत्मा तेनेदमानन्दमयं च भोग्यम् ।
एकं पुरासीदुदरेऽन्तरे तु कृते भयं स्यात् तदवैति दुःखम् ।।१७४।।

सुखेन भोग्येन सुखोऽयमात्मा न संभवेदेकभयः क्वचिच्चेत् ।
विशेषदोषादुदरेऽन्तरे तु कृतेन तस्मिन् रमते स दुःखी ।।१७५।।

बहिष्कृतस्त्वेष पुनः प्रदेशे यत्रैव गच्छेन्न रमेत सद्यः ।
अथाक्रमाद् भोग्यकुले स आत्मा ममत्वयोगाद्विभवन् रमेत ।।१७६।।

न केवलं तत्सुखमात्मनीनं तस्या विशेषादसुखाऽप्रसङ्गात् ।
आत्मेव तस्मादिह भोग्यवर्गोऽप्यानन्द एवेति मतः सभूमा ।।१७७।।

इति सर्वजगत आनन्दभयत्वोपपादनम्

२५. अणिमाधिकरणम्

न यत्र खण्डो न च खण्डयोगः स एष भूमा परिपूर्णरूपः ।
यं यं तु पश्यामि स एष सर्वोऽप्यखण्ड एको रस एव भूमा ।।१७८।।

परे तु पश्यन्ति यदत्र दृश्यते सर्वं हि तत् सावयवं प्रदेशवत् ।
सर्वस्य खण्डाः प्रभवन्त्यखण्डता नास्त्यन्ततः कुत्रचिदत्यणोरपि ।।१७९।।

क्षुद्रेह्यमात्रे पृथुले वरिष्ठे कूपे तटाके लवणं निदध्यात् ।
सर्वत्र तु प्रत्युदकाणुसाम्यात् प्रसारणं स्याल्लवणस्य लोके ।।१८०।।

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when he learns that they are no longer his.

173. The same things which gave him happiness are now source of grief because a gap has now been created between the Ānanda that results from the objects of enjoyment and Ātmānanda.

174. Therefore we infer that Ātmā is of Ānanda form. In the same way the objects of enjoyment are also of Ānanda form. When they are together and become one, one experiences sukha and when they are separated and made different, fear arises in the Ātmā resulting in duhkha.

175. The same thing as what is stated in the previous verse is retold in different words.

176. When once the Ātmā has been displaced from one object of enjoyment, Ātmā when it returns to the same, cannot experience the same happiness. But after some time possessiveness in it develops in the Ātmā and again Ātmā starts enjoying it after having vibhūti sambandha with it.

177. We cannot think that Ātmā alone is of Ānanda form because Ānanda has all pervasive character. Therefore there should not be experience of duhkha anywhere. All objects of enjoyment are also of Ānanda form and Ātmā which is already of Ānanda form together with these objects of enjoyment becomes bhūma, that is, all pervasive.

25. Animādhikaraṇam

178. Bhūma is the form of Rasa which is pūrṇa without any dissected parts. It is akhanda. Whatever we see in this world is the bhūma state of Rasa. In fact it is Rasa that is bhūma.

179. But some people think that whatever we see in this world are only in sakhanda state that is everything has organs attached to them. It is only when they are all presented together we

क्षुद्रे गृहे वा प्रवृटे वरिष्ठे कर्पूरखिल्यं विशदे निदध्यात् ।
सर्वत्र साम्यादनुमारुताणु प्रसारिणस्तस्य कणा भवन्ति ।।१८१।।

कर्पूरखिल्यं लवणं तदित्थं महावकाशेऽथ महासमुद्रे ।
यत् प्रक्षिपेत् तद्विभवेत् तन्निम्ना ततोऽस्ति नान्तः परमाणुखण्डे ।।१८२।।

परे तु पश्यन्ति यदत्र दृश्यते सर्वं सखण्डं सरसः स एव यः ।
खण्डोऽस्ति खण्डस्तु न तस्य कल्प्यते तथा प्रदेशोऽवयवश्च नेष्यते ।।१८३।।

महर्षयस्त्वाहुरखण्डता वा सखण्डता वास्ति न नास्ति चेति ।
बलात्मखण्डेऽपि रसादखण्डे सर्वत्र बुद्धिर्द्विविधा समीची ।।१८४।।

बलं मितं तेन हि खण्डवत्कृतं प्रदृश्यते सर्वमिदं पृथक् पृथक् ।
बलव्यपाये तदखण्डमेकवत् स एकसिन्धुर्बहुभङ्गवान्यथा ।।१८५।।

भूताणवो ग्रन्थनकृद्बलक्षयापि खण्डिताः स्युः परमाणवः पृथक् ।
ते चाणवो ग्रन्थिविमोकतः क्रमादभिद्रुताः पुद्गलतां त्यजन्ति हि ।।१८६।।

आकाशवत्सर्वगते रसे पुनर्विलीयमानाः प्रभवन्ति सोऽणिमा ।
एषोऽणिमा सोऽस्ति रसो य उच्यते भूमाविभुर्यो बहिरन्तरा ततः ।।१८७।।

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get the feeling of their being in one form. Actually there is no akhandatā present in this Viśva. Even the smallest particle is not akhanda (ie. it can be split into smaller parts).

180. When we throw some salt in water, this salt spreads to the entire water whether the water is in a vessel or in a well or in a tank. From this we can infer even very small particles of salt get split into smaller particles.

181. Another example of splitting of small particles is given here. When a piece of camphor is kept in a room or a big house, the particles of it, mix with the air and spread to the entire area.

182. The above two examples show that there is no limit to the splitting of small particles.

183. According to Vedānta, we do see sakhandatā (dissected things) in this Viśva. But we should bear in mind that all these are manifestations of Brahman which is all pervasive. Therefore sakhandatā in Brahman is only apparent and not a reality. All the dissected things are part and parcel of one akhanda Brahman.

184. The fact is both akhandatā and sakhandatā do exist in this Viśva. It is māyā bala working on Rasa creates limitations in the akhanda Rasa and brings into existence the various things we see.

185. It is bala that has produced the dissections. When it is removed, sakhandatā disappears and the Rasa occupies every place and presents only one form. For example when waves exist in ocean surface we see khandatā. But when waves disappear the ocean presents a single undissected form.

186. It is granthi bandhana by bala which knots the various bhūta particles together to build up a body and its various parts. But when these knots are cut when these balas get weakened by some other balas, the particles get separated and if the unknotting forces continue to operate on the body, the body itself is destroyed.

187. These paramānus spread in the Ākaśa and merge with the all pervasive Rasa. Therefore we infer that even paramānus reach the Rasa state ultimately. It is Rasa that is bhūma (all pervasive)

क्षुद्रेऽपि पात्रे विशदे वरिष्ठे कूपे तटाके लवणं निदध्यात् ।
सर्वत्र तु प्रत्युदकाणुसाम्यात् प्रसारणं स्याल्लवणस्य मन्ये ।।१८८।।

क्षुद्रे गृहे वा प्रवृटे वरिष्ठे कर्पूरखिल्यं यदि वा निदध्यात् ।
सर्वत्र साम्यादनुमारुताणुप्रसारिणस्तस्य कणाः भवन्ति ।।१८९।।

भूमाणिम्नोः स्वभावविशेषभावादैकरूप्यम्

भूताणुभिन्नाः पुरुषाश्च खण्डितास्त्रुट्यन्ति नानात्मकतां व्रजन्ति ते ।
खण्डाश्च संयुज्य मितिव्यतिक्रमादेकात्मतां यान्ति बृहन् स जायते ।।१९०।।

इत्थं तदल्पाल्पमितिं विलोप्य प्रवृद्धरूपः क्रमशोऽन्ततो यः ।
उच्छेदतः सर्वमितेरमात्रोऽवशिष्यते पूर्णरसः स भूमा ।।१९१।।

आपः समुद्राद्रविरश्मिनोत्थिता दिवंगता भूमिजलेऽनुवर्षिता ।
प्राच्यः प्रतीच्यः परितः प्रवाहिताः समुद्रमेवानुविशन्ति सर्वतः ।।१९२।।

सर्वा हि तास्ताः सरितः समुद्रादुद्भूय भूयोऽप्यपियन्ति तस्मिन् ।
समुद्रभूता न पृथक् स्वरूपैस्ता लक्षिताः स्युश्च्युतरूपसंज्ञा ।।१९३।।

एवं प्रजाः सर्वविधा हि तास्ता यतः प्रजाता अपियन्ति यत्र ।
यत्राप्ययेवाच्युतरूपसंज्ञाः पृथक् स्वरूपैर्न च लक्षिताः स्युः ।।१९४।।

य एष सर्वप्रभवः प्रतिष्ठा परायणं सर्वगतं च सूक्ष्मम् ।
यस्मिन् प्रजास्ताः सकला अपीता विवेकमन्तर्न पुनर्लभन्ते ।।१९५।।

यथेह नाना कुसुमाहृता रसा मध्वकृता नात्मविवेकमीशते ।
तत्सत्यमात्मा स परः स एषोऽणिमैतदात्म्यं त्विदमस्ति सर्वम् ।।१९६।।

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and is mahān (great).

188 and 189 are repetitions of 180 and 181. (See also Chān.Up. 6.13.1)

190. The bhūtaṇus get divided and appear in different forms in this Viśva. When the limitations imposed on them by the balas are removed, they join together and give rise to a single bhūma state. It becomes Bṛhan (all pervasive).

191. In this way they leave their animā state and get into one bhūma state. What results is a single pūrna Rasa which is bhūma.

192. Water is lifted in the form of vapour due to the heat of the sun from the ocean and comes back as rain on earth. Streams of water flow in all directions and finally reach the sea.

193. All the flowing waves have their origin in the ocean and finally they get back to the sea. The water particles carried by them all come together and form the huge ocean.

194. In this way all the prajas in this Jagat having different names and forms have their origin in Brahman get back to Brahman and lose all distinctions of names and forms. (cf. यथा नद्यःस्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् । - मुण्ड उप 3.8)

195. This Brahman who is Rasamaya is the support (Pratiṣṭha) for all. Everything ultimately merge in him. He is all pervasive and subtle when once everything enters him they all lose their

यथेह तोये लवणं विलीयते यावज्जलं तद्विभवत्यलं समम् ।
अत्रैव तन्नात्र किलेति नोदके निभालयन्तेऽत्र तथाऽणिमा रसः ।।१९७।।

यथा तरोरस्य रसः स्रवत्ययं मूले च मध्ये च तदग्रके समम् ।
रसेन जीवन्नमुना स मोदते तथा रसेनेदमनन्तविश्वकम् ।।१९८।।

शाखां प्रशाखामपि यामयं रसो जीवस्त्यजेत् सा म्रियते विशुष्यति ।
तथात्मभूतात्तु रसात् परिच्युतं जगत्यलं कर्मबलं विनश्यति ।।१९९।।

फले वटस्याणुतरा हि धाना धानासु रूपं यददृश्यमस्ति ।
निभालयन्ते नयमत्र यत्नादेषोऽणिमा तस्य वटः प्रजज्ञे ।।२००।।

भूमाणिमा स्यादणिमा च भूमा पृथग्बलोऽयं बलमस्ति यस्मिन् ।
स एक एवास्त्यणिमा स भूमा रसः स आनन्द इति प्रतीयात् ।।२०१।।

इति भूमाणिम्नोरुदाहरणम्

२६. रसभेदाधिकरणम्

द्विधाऽयमानन्द इहास्ति पाप्माप्रसङ्गतो या परमास्ति शान्तिः ।
स एव मुख्योऽथ रसप्रवेशान्मृत्यावुदेति क्षणिकः प्रसादः ।।२०२।।

distinctions.

196. Just like the honey particles collected by the bees become one in liquid form and thus lose their individiaul origins, in the same way this Ātmā which is all pervasive is extremely subtle and the entire Jagat is nothing but the manifestation of this animārūpa Ātmā.

197. Just like salt particles mixed in water spread into the entire water and their presence cannot be detected, in the same way this Rasa which takes animā form and pervades the entire Jagat cannot be recognised.

198. Just like water particles get into every part of a tree from the root to the tip of the branches and nourish the tree with all its contents, in the same way this Jagat makes its livelihood from the ānandamaya rasa which pervades it.

199. Just like the branches of a tree dry up and die away for want of rasa feed, in the same way when this karmarūpa jagat gets separated from the rasa of Ātmā, it gets destroyed.

200. The seed of a banyan tree is so small that it is impossible to imagine that the seed contains all aspects of the tree in its miniature form and it is that miniature form that is now manifest as a big tree with all its branches, roots, leaves etc.

201. Because of samsarga with bala, bhūma becomes animā. If some other bala acts on it the same animā rūpa gets transformed into bhūma rūpa. The support for this transformations is only the Rasa which is animā, which is bhūma and which is Ānandamaya.

Here Ojha closes his discussion of Bhūma and Animā.

26. Rasabhedadhikaraṇam

202. Ojha has already discussed the characteristics of Rasa and bala. Now he is going to give

आनन्द एवामृतमस्ति यस्मात् संसृज्य तस्माद्रसमेष मृत्युः ।
यावन्तमात्मानमुपैति तावानानन्द आत्मा विभवेषु तेषु ।।२०३।।

शरीरमादौ वनिता तनूजः क्षेत्रे हिरण्यं पशवो गृहाणि ।
हस्त्यश्वदासा महिमात्मनोऽयं यत्रैव आत्मा विभवेद् विजानन् ।।२०४।।

यावद्विजानाति ममेदमेवं वित्तं स तावानहमस्मि चेति ।
सा तावती तृप्तिरमुष्य तस्माद्विज्ञानमानन्द इति प्रसिद्धिः ।।२०५।।

विज्ञानमानन्दमितीष्यते वा विज्ञानमानन्द इतीष्यते वा ।
न संशयोऽत्र क्रियतामयं यत् क्षरेऽक्षरे चापि परं निगूढम् ।।२०६।।

विज्ञानमानन्दमितीष्यतेऽवरं विज्ञानमानन्द इतीष्यते परम् ।
ज्योतिस्तु विज्ञानमिदं परं ध्रुवं रसेन भूम्ना न विभिद्यते क्वचित् ।।२०७।।

यतः स आत्मा विभवत्यमीभिर्देह प्रजास्त्रीपशुमेदिनीभिः ।
सम्पद्यते तेन महानयं यत् स्वं वैभवं तन्महिमा च संपत् ।।२०८।।

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us some more details about them. There may be some repetitions here. But this is natural because it helps the reader to recollect what all he has already learnt.

Rasa, because of samsarga with bala (Pāpmā) gets two states which are different from each other. One is Samṛddhyānanda state which is short lived and the other Śāntānanda state. While the former is a state in which Rasa enters bala and gives Ānanda for a short while, in the latter case the bala is inactive and Rasa attains its natural state of peaceful Ānanda. The former state is an excited state.

203. Because anāndamaya Rasa alone is amṛtasvarūpa, this bala which is mṛtyu enters it and occupies only a limited portion according to its strength and in that region alone Rasa enters and has vibhūti sambandha with bala and the Ānanda is proportionate to entry of Rasa and that is why it is limited. But Rasa is all pervasive and when bala is inactive provides lasting peaceful Ānanda which is called Śāntānanda.

204. Ātmā's mahimā is first śarira, then strī, then sons, wealth in the form of paśu, house, gold, servants etc. All these enjoy the vibhūti sambandha of Ātmā which is jñāna predominant.

205. Everybody feels possessiveness with regard to wealth. His Ātmā extends upto where his wealth lies (यावद्वित्तं तावदात्मा). It is the possessive feeling that gives tṛpti to Ātmā. As a result the Ātmā experiences Ānanda. This implies Vijñāna (analysed awareness to wealth) and Ānanda have the same form. Vijñāna is nothing but organised build up (Citi) of outside things in the mental screen. (For a detailed analysis of Vijñāna see our book 'Vedic concept of Ātman).

206. In the Upaniṣad Ānanda is used in neutral gender. (विज्ञानमानन्दं ब्रह्म-बृ.उप). This has been objected in Nyāya śāstra. But in Taittirīyopaniṣad, it is used in masculine gender also (आनन्दो ब्रह्मेति विजानीयात्). Ojha says this should not lead to a controversy. Both are acceptable. When masculine gender is used it applies to Avyaya Puruṣa whose dharma is Ānanda when neutral gender is used it applies to Akṣara and Kṣara who are Dharmīs (who have dharma). In fact in Vedic language there is no restriction on the use of gender.

207. Akṣara or Kṣara Puruṣa (Avara Puruṣa) is meant when it is said 'Vijñānamānandam'. When it is said 'Vijñānamānandah', it is Para Puruṣa (Avyaya) who is meant. Avyaya is jyoti rūpa

यतो ममत्वं क्रमते तदेषु तेनात्मनोऽहंकृतिरेषु दृष्टा ।
तेषां तदेकस्य च हानितोऽयमात्माल्पवद् भाति तदस्य दुःखम् ।।२०९।।
तस्मात्तदेकैककलाविनाशक्रमेण यावत् क्रमते विनाशः।
आत्मार्तिमायाति सतान्तरेणोदरे विभूत्याः स्वमहिम्नि तावत् ।।२१०।।
सार्तिः परा या पुनरस्य मृत्युस्ततोऽन्यथाऽऽनन्दकलासमृद्धिः ।
मृत्युर्न चेत्तर्हि मतास्य सत्ता सत्तैव सानन्द इतीष्यते तत् ।।२११।।
सैवोपलब्धिर्यदिहास्ति यद्वोपलभ्यते यत् तदिहास्ति सत्ता ।
यद्भातिसिद्धास्तिरथाऽस्तिसिद्धा भातीरसस्तूभयसिद्ध एषः ।।२१२।।
न भाति पूर्वास्तिरथास्ति पूर्वा न भातिराभ्यां न विनाकृतो वा ।
रसोऽपि लभ्येत मतं तदेकमव्याकृतं व्याक्रियते त्रिधा तु ।।२१३।।
आनन्दविज्ञानरसप्रतिष्ठास्वेकत्वमित्थं यदुदाहरन्ति ।
तच्चाविनाभाववशेन बोध्यं न चान्यदन्येन विनाकृतं स्यात् ।।२१४।।
ज्योतिः प्रतिष्ठा विधृतिश्च भिन्नाः शक्यं न वक्तुं न विचिन्तितुं वा ।
किं स्यादभातं कथमप्रतिष्ठं भायान्नभायादधृतं न च स्यात् ।।२१५।।

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because he is manahpradhāna. He constitutes the unmoving support and origin of everything. He is not different from Rasa or Bhūmā and therefore Parabrahman. Rasa, Ānanda, Bhūmā, Vijñāna and Jyotis are all synonymous words.

208. Because Ātmā has Vibhūtisambandha with its wealth in the form of Praja, Strī, Paśu, land etc. it attains the status of Mahān. All the wealth, his sarīra etc. constitute his mahimā.

209. The Ātmā develops mamatābhāva (possessiveness) on the wealth it has acquired. It is some sort of Ahambhāva towards the wealth. When there is some loss or depletion in it, Ātmā is struck with grief (duhkha) and a sense of deprivation enters him.

210. When every one of its kalās (possessions) go out to another's control one by one, Ātmā becomes miserable as things which were under his control and therefore formed his bhogyavastus are going out of him.

211. This loss which results in great misery constitutes Ātmā's mṛtyu. This mṛtyu causes great duhkha because it causes the collapse of bhūta citi. If this mṛtyu were not there, and things remain with him, his Ānandakala blossoms. This Sattā brings him happiness.

212. Whatever exists in this world, the Ātmā becomes aware of it through Jñāna. He can acquire only these. Because our mind becomes aware of these the sattā is bhāti siddha. Only Upalabdhi (jñāna) of things that exist, can take place. Therefore bhāti siddhas are also astisiddhas. Rasa is both bhāti siddha and Astisiddha and because Sattā, Jñāna (Cit) and Ānanda always remain together in the Ātmā.

213. Explaining what has been said above Ojha says, it is not possible to decide whether Sattā precedes Upalabdhi or Upalabdhi precedes Sattā. But without both, the realisation of Rasa does not take place. Therefore we have to conclude, it is a single principle which is divided in three parts. That is Asti, Bhāti and Rasa always go together.

एकैव सत्ता प्रथते यदेषां तस्मात्त्रयं तत्पुनरेकमिष्टम् ।
विज्ञानमेषां त्रिविधं पृथक्स्यात् तस्मात्त्रिधा व्याक्रियते तदेकम् ।।२१६।।

सत्ता प्रभिन्ना प्रतिपत्तिभेदतः सत्ता प्रभेदादपि धीः प्रभिद्यते ।
रसस्तु भिद्येत तयोः प्रभेदतस्तथा च सामान्यविशेषसंभवः ।।२१७।।

रसे प्रतिष्ठावशतः पृथक्त्वं क्वचित्तु विज्ञानवशात् पृथक्त्वम् ।
क्वचित् पुनः स्यादुभयोः पृथक्त्वाद्रसे पृथक्त्वं तदिदं निरूह्यम् ।।२१८।।

उष्णीषवासो वरतन्तुतूलमृद्विज्ञानभेदेऽपि न सत्तया पृथक् ।
सत्तास्वनन्तास्वपि गौरितीष्यते यदेकमेतत् प्रतिपत्यपेक्षया ।।२१९।।

तेनाऽत्र धर्मा अमृता इमे त्रयो भिन्ना अभिन्नाश्च परस्पराश्रयाः ।
रूपं यदेकं परमुच्यतेऽमृतं तत्रैष मृत्युर्बहुधैत्य नृत्यति ।।२२०।।

214. Ānanda, Vijñāna, Rasa and Pratiṣthā all go together always. None of these exist without the presence of others.

215. Jyotis, Vidhṛti and Pratiṣthā cannot be thought of as individual entities. They are forms of Cetanā, Ānanda and Sattā respectively. Therefore without bhāna how can it exist? Without Pratiṣthā how can bhāna be there? That which has no bhāna cannot exist and cannot have Vidhṛti. Therefore Jyotis, Pratiṣthā and Vidhṛti also always go together.

216. We therefore come to the conclusion that a single Brahmamayī Sattā pervades everywhere. When Vijñāna enters through māyābala in this it gets split into three parts. Viz. Sattā, Cetana and Ānanda or Pratiṣthā, Jyotis and Vidhṛti. But at the Jñāna level, it is one only. (एकारम्भो अनेकावसाना प्रतिपत्तिः विज्ञानम्। अनेकारम्भस्त्वेकावसाना प्रतिपत्तिः ज्ञानम्।)

217. We see sattābheda (differences in Sattā) because of the differences which our mind perceives in them. When there is Sattabheda, there is difference in our perception. Because of these differences, we perceive differences in Rasa also. Because of the difference in the perception of Rasa two different situations viz. Sāmānya and Viśesa arise. Suppose we see a number of cows. The figure is the same in all. But because of differences in the form of their avayavas like short horned, long horned, black skinned, brown skinned, fat, lean etc, we see differences in the cows. The former is called Sāmānya and the latter is called Viśesa. These differences are perceived through buddhi and it is imposed on Rasa in worldly affairs.

218. Differences in the Rasa state are perceived because of Sattā differences. Sometimes because of the operation of Vijñāna created by māyā bala perception of differences occurs. But actually Rasa has always one form only.

219. When we see turban, we concentrate only on it. But if we start analysing its contents, namely thread cotton etc. we perceive its components. But in worldly matters, we talk of only the turban just like when many cows are there with internal differences, we are aware of their being cows only.

220. Sattā, Cetanā and Ānanda, all these are amṛta and are ever present. They always go together and present a single form only. It is the effect mṛtyu (bala) who enters them makes them appear as different things coming together.

२७. अथ दुःखसुखाधिकरणम्

आत्मा सदानन्दमयोऽस्त्ययं वा स सर्वदा दुःखमयोऽस्ति किं वा ।
भयं स दुःखं लभते कथं वा किमस्ति दुःखं किमिदं भयं वा ।।२२१।।
अत्रोच्यते द्वैधमिदं निरुक्तं रसो बलं चेति पृथक् स्वभावम् ।
रसोऽयमात्मा बलमात्मशक्तिः स नित्यमानन्दमयो रसत्वात् ।।२२२।।
आत्मा द्विधा कश्चिदखण्ड एकः स निष्कलः कर्मभिरस्ति तस्मात् ।
नायं विचाली न भयं न दुःखं तस्यास्ति शोको न जरा न कामः ।।२२३।।
कर्मात्मनाम्ना त्ववरो य आत्मा स सर्वकामः सकलः सकर्मा ।
क्षरोऽक्षरश्च द्विविधः स तत्राक्षरोऽविचाली न स दुःखयोगी ।।२२४।।
यः प्रज्ञ आत्मा क्षर एष सोऽयं विचाल्यते कामवशात् स दुःखी ।
तस्यैव दुःखं च भयं च मन्ये प्रज्ञस्य स द्वन्द्वमयो निरुक्तः ।।२२५।।
आत्मा विचाल्येत भयं तदुक्तं या चात्महानिः खलु तन्नु दुःखम् ।
स्वास्थ्यं हि तस्याविचलत्वमुक्तं या त्वात्मवृद्धिः सुखमुच्यते तत् ।।२२६।।
अथाहुरेतन्मतमस्ति रिक्तं यत्कामहान्याह तदात्महानिम् ।
आत्मा हि गृह्णाति जहाति कामं कुतो विहीयेत सकामहान्या ।।२२७।।

27. Duhkhasukhadhikaraṇam

221. In this section Ojha analyses sukha and duhkha. We often wonder why the Ātmā experiences duhkha when it is made out all the time by Vedantins that Ātmā is Ānandamaya. How does it get affected by duhkha or fear? What is the true nature of duhkha and fear?

222. The fact is that there are two entities which are closely connected to Ātmā and they are Rasa and bala which have different characteristics. While Rasa constitutes Ātmā bala constitutes Ātmaśakti. Because it is Rasa, Ātmā is always Ānandamaya.

223. Ātmā is of two types. One is akhanda and extensive and is without any kalas which are built on it only by karmas. It is steady, does not experience sukha or duhkha or grief. There is no question of Jarā (old age) or Kāma (desire) affecting it.

224. There is another Ātmā of a lower order which is called Karmātmā. It is full of Kāmā, has kalas and is Karma oriented. It is of two kinds viz. Kṣara and Akṣara. Akṣara is never subjected to vascillations and never experiences duhkha.

225. The other Ātmā which is called Prajñātmā is Kṣara is subject to unsteadiness and because of desires becomes duhkhī (victim to grief). Duhkha and bhaya affect him. He is affected by duals like Sukha and Duhkha, Kāma and Krodha, Mada and Mātsarya etc.

226. When the Ātmā is shaken that state is called fear. It loses its form under such conditions. This is called duhkha. When Ātmā is steady and maintains its real form it is said to be in healthy (svastha) condition. This causes the blossoming of Ātmā. It is called Sukha.

227. Some scholars think that it is not correct to say that Ātmā gets affected when its desires

अत्रोच्यते कामसमर्पितः स्यादासत्क्यनासक्तिवशाद् द्विधाऽयम् ।
कामप्रसक्तस्य सकाम आत्मा कामानुगः काममयस्वरूपः ।।२२८।।

कामात्मनः काममयस्य चात्मा कामेषु तेष्वेव विभक्त आस्ते ।
कामोऽस्य यावानुपहन्यतेऽयं तावांस्तदात्माऽप्युपहन्यतेऽस्य ।।२२९।।

अथापि वा तस्य विभूतिरस्मिन् कामेऽस्तिकामे विहते हता सा ।
आत्मोदरेऽभूदिदमन्तरं यत् कामस्य हान्या तदवैति दुःखम् ।।२३०।।

अप्राप्तकामं यदि कामयेत तत्रापि कामावपनार्थमात्मा ।
संवर्धते तत्र न यावदेति कामं स तावत् समुपैति दुःखम् ।।२३१।।

इत्यात्मनः केवलकामहान्याऽथवापि कामानुगतात्महान्या ।
आसक्तिमान् काममयः स दुःखं भयं च नित्यं लभते सुखं वा ।।२३२।।

भयं नु दुःखेन भयेन दुःखं समन्वितं रूपमुदेति तस्मात् ।
दुःखं न चेन्नास्ति भयं भयं वा न चेन्न दुःखं समुदेति तत्र ।।२३३।।

अथाहुरेतन्मतमस्ति रिक्तं दुःखं न चोदेति भयं विनेति ।
आकस्मिकाघातवशात्स्वहानौ मृतौ च दुःखं क्रमते न भीतिः ।।२३४।।

are not fulfilled. They say that Ātmā never entertains desire to acquire things from outside. Even when it entertains sometimes it gives it up after some time. Therefore non-fulfilment of desires cannot affect Ātmā.

228. Kamātmā gets its name because he is the enjoyer of bhogyavastu. This bhoga can be with attachment and without attachment. When the Ātmā enjoys bhogyavastu without attachment it is called anāsakta Ātmā. When it gets attached it is called āsaktātmā. Therefore Prajñātma is of two types, āsakta and anāsakta. In the case of āsaktātmā, the Ātmā because it constantly chases desires it becomes Kāmamaya. That is, it identifies itself with the objects of desire.

229. The Kamātmā's Ātmā remains all the time in the desires themselves. His Ātmā also is affected to the same extent as the extent to which his Kāmas remain unfulfilled.

230. Though Kāma is different from Ātmā, because there is vibhūti sambandha between Ātmā and the desired things, whenever they are affected or lost, Ātmā gets separated from them and this separation gives duhkha. Because of nonfulfilment of desires, Ātmā becomes duhkhī.

231. Here a question arises. It is natural that Ātmā becomes duhkhī when there is separation of things which it has acquired out of desire. But why should it get affected when the things it wants to acquire out of desire are affected? The fact is that Ātmā gets interested in the things, it wants to acquire and so till they are acquired, the interest is maintained. Therefore it becomes duhkhī whenever they are affected making the task of acquiring them difficult or impossible.

232. In this way whenever the things, which one acquires out of desire get affected or lost or whenever the things which he wants to acquire and in which he has continued interest get affected or lost, the kāmamaya Ātmā which has developed āsakti in them, becomes duhkhī. On the other hand when he is able to acquire them and enjoy them he experiences happiness and becomes sukhī.

233. In worldly matters sometimes because of duhkha one experiences fear or experiences both. It is because of the close connection between duhkha and fear, we may conclude that, if one

यदन्नमात्मायतनेऽशनायया संगृह्यते तत्र सुयोगतः सुखम् ।
अयोगहीनातिविरुद्धयोगतः प्रज्ञापराधात्त्विह दुःखमुद्भवेत् ।।२३५।।

द्वेधात्र तद्दुःखमिह प्रवर्तते प्रज्ञामुपक्रम्य शरीरमेति वा ।
भूतान्युपक्रम्य धियं समेति वा रुजैव तत्रास्ति भयं न दृश्यते ।।२३६।।

प्रज्ञप्रकम्पः प्रथमं हि दुःखं प्रज्ञाङ्गकम्पाद्भयमुग्रदुःखम् ।
प्रज्ञावसादोऽतिशयेन दुःखं दुःखस्य काष्ठा परमात्मनाशः ।।२३७।।

दुःखं चतुःसंस्थमिति ब्रुवन्ति तत्र द्वितीयं भयमेव दुःखम् ।।
प्रज्ञस्य कम्पे यदि वाऽवसादे शून्यात्मता दुःखमिदं न भीतिः ।।२३८।।

कामावसादस्तु दरिद्रताख्यं स्यादात्मकम्पो भयनाम दुःखम् ।
आत्मावसादः किल शून्यदुःखमित्थं त्रिधा केचन दुःखमाहुः ।।२३९।।

अत्रोच्यते नास्ति भयादृते तद्दुःखं न कम्पेन विनाऽवसादः ।
स्यादात्मनोऽथास्ति न कामहानौ चेदात्मकम्पो न तदाऽस्ति दुःखम् ।।२४०।।

किन्त्वात्मनः सप्तपरिग्रहस्थे कम्पे भयस्यानुभवो धियास्ति ।
प्रकम्पिते त्वात्मनि न प्रसादो द्रष्टुस्ततो नानुभवो भयस्य ।।२४१।।

is absent, the other also is absent.

234. But the above view is not always correct because sometimes, if one close to us meets with accidental death we become extremely grief stricken but fear did not precede this event.

235. The same thing takes place when we become hungry, when we eat only that amount of food which appeases hunger, then we experience sukha. On the other hand if we overeat we experience duhkha. In both these cases, prior presence of fear was not there.

236. Duhkha is of two types. In one case, people imagine the consequences of an undesirable event and undergo physical and mental suffering. In this case some sort of fear grips them. In the second case the man suddenly falls ill and he had no idea of it prior to its occurrence. In this case also he becomes duhkhī but fear did not precede his duhkha.

237. Duhkha is experienced in four stages. In the first stage Prajñātmā gets shaken. In the next stage, duhkha intensifies when the parts of Prajñātmā like manas buddhi etc. get shaken and fear is experienced. In the next stage, the Prajñā loses its functioning power and duhkha further increases. In the last stage there is a possibility of separation of Ātmā and śarīra and occurrence of mṛtyu (death).

238. Of the above four stages, in the second stage when fear enters the organs of Prajñātmā, duhkha is caused by fear only. When the Prajñā loses its functioning power in the third stage fear does not precede duhkha.

239. Some scholars think that there are only three stages of duhkha. 1. Because of nonfulfilment of diseres, Ātmā experiences duhkha. 2. When the Ātmā is shaken fear is experienced by it and Ātmā experiences duhkha. 3. When the Prajñātmā loses its functioning power, duhkha further intensifies. The occurrence of mṛtyu (death) is not included in this list and therefore there are only three stages.

240. Ojha concludes that without fear duhkha is not experienced. In the same way Ātmā

तत्कालमृत्यौ तु भयं क्षणेन स्थानेषु सप्तस्वपि सर्प्यमाणम् ।
गृह्येत नात्यन्तिकवेगहेतोर्न गृह्येते दुःखमपीह तद्वत् ।।२४२।।

अथास्तु वा दुःखमिदं समस्तं भयस्वरूपं पृथगात्मकं वा ।
यथा तथा वास्तु तथापि कामासक्त्यात्मनो दुःखमिदं भयं च ।।२४३।।

कामेष्वनासक्तिमितो य आत्मा न कामघातादयमेति घातम् ।
नायं विचाल्येत विचालहेतोरभावतः संस्थितधीरिहोक्तः ।।२४४।।

आत्मा स्थिरो यस्य न तस्य दुःखं स्थिरो विचालीति विरुद्धमेतत् ।
ततः स्थितप्रज्ञ इह स्ववित्तादिकामहान्यापि न दुःखमेति ।।२४५।।

आसक्तिरज्ञानवशात्तु तस्मिन् प्रवर्तते ज्ञानवशात्त्वसक्तिः ।
अज्ञानमेवास्ति भयस्य हेतुर्विज्ञानमेव त्वभयं वदामः ।।२४६।।

कामानुषक्तो हि बलाधिकं यत् पश्यत्यकस्मादगृहीत पूर्वम् ।
बिभेति तस्माच्चकितोपसर्पत्यसौ पुनः शान्तिमुपैति बुद्ध्वा ।।२४७।।

अन्तःप्रवेशे नियमं न वेत्ति यो बिभेति धीमान्प्रविशन्नृपालये ।
अज्ञातदेशे प्रविशन् बिभेत्यसौ दुर्गेऽपि निःशङ्कमुपैति शिक्षितः ।।२४८।।

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becoming blank does not occur without its getting shaken with fear and therefore in this case also fear precedes duhkha. Even in the case of nonfulfilment of desires unless the Ātmā is shaken, duhkha is not experienced.

241. Ātmā takes seven types of food and maintains itself on them. If there is absence of any one of them it causes shakiness of the Ātman. When Ātman becomes aware of it through its buddhi, it experiences fear as a draṣṭā (seer). As a result, the draṣṭā's function itself is affected and he loses the capacity of experiencing the fear also.

242. When sudden death takes place for a moment, fear affects the seven centres. It takes place so suddenly that it is not experienced by the Ātmā and therefore it does not experience duhkha.

243. Let us not bother whether fear precedes duhkha or not. But it is certain that in the case of people who have strong attachment to desires, fear and duhkha do affect them.

244. In the case of some wise people who by constant practice have got rid of attachment to desires, whenever desires are not fulfilled, they do not experience duhkha.

245. When the Ātmā is firmly established and is steady it does not experience duhkha. Because we have said it is steady, to say it gets shaken is a contradictory statement. When the man is Sthitaprajña, he is least affected by duhkha. Because he has no attachment to desires (cf:- "प्रजहाति यदा कामान् सर्वान् पार्थ मनोरथान्। आत्मन्येवात्मना तिष्ठन् स्थितप्रज्ञस्तदोच्यते" (भ.गी.)

246. Ajñāna is the main reason for Kāmāsakti. If it is removed, jñāna dawns on the person and he becomes aware of the true nature of Ātmā, which is always detached. Ajñāna is the main reason for fear and Vijñāna (understanding the true nature of Ātman) removes fear.

247. On the other hand a man who is kāmāsakta is struck with fear when he meets a stronger man all of a sudden. He goes near him, understands his true nature and then gets back to his

भयं ततोऽज्ञानवशात्प्रजायते भयस्य मात्रा तदबोधमात्रया ।
प्राशान्तिमात्रापि च बोधमात्रया सर्वत्र दृश्येत विवेकशालिनाम् ।।२४९।।

प्रज्ञा भयेऽस्मिन्विचलत्यवश्यं शान्तौ पुनः सा स्थिरतामुपैति ।
प्रज्ञा यदुत्सीदति चात्मनः सा भयस्य काष्ठा म्रियते तदासौ ।।२५०।।

यदा ह्यधिप्रज्ञमुदेति कम्पनं तस्या विभूतिर्विषयेभ्य उत्क्रमेत् ।
नाभौ प्रकम्पात्तमसः प्रसङ्गतः स्युः प्राणवागादिषु विक्रियाः क्रमात् ।।२५१।।

प्राणः सकम्पो भवतीति दुर्बलोऽप्यसौ भयोद्भूतबलात्पलायते ।
वाग्वा सकम्पा भवतीति बिभ्यतो मुखादकस्माद्भयवागुदीर्यते ।।२५२।।

वायुः सकम्पो भवतीति कम्पनं गात्रेऽधिकं श्वास उदेति भूयसा ।
तेजः सकम्पं भवतीति शोषणं मुखेऽनुतप्तश्वसनोष्णवर्ष्मता ।।२५३।।

जलं सकम्पं भवतीति विग्रहः प्रस्वेदपूर्णः सहसाभिजायते ।
मृद्वा सकम्पा भवतीति गौरवात् स्तब्धासृगुत्सन्नगतिश्च मूर्छितः ।।२५४।।

इत्थं चिरायात्र भयोपसर्पणे चिरं विकारक्रमतोऽतिदुर्बला ।
निर्मूलमुत्सन्नतरा यदात्मनः प्रज्ञा भवेत् तर्ह्यचिरान्म्रियेत सः ।।२५५।।

original peaceful condition.

248. The man who is not knowledgeable about the regulations, is struck with fear when he enters the king's palace, of which he has no prior knowledge. A trained man on the other hand moves fearlessly even inside a fort.

249. Wise men are of the opinion that fear results from ajñāna and the intensity of fear is also commensurate with the intensity of ignorance. When jñāna dawns, peace is experienced by the Ātmā commensurate with the measure of that jñāna.

250. When fear strikes Prajñā it gets affected loses its original strength. But when viveka dawns, it regains its strength and the man becomes Sthiraprajña and is not easily moved by petty undesirable incidents which try to disturb his peace. He does not therefore experience duhkha on account of these. When fear is at its peak it results in the death of the man who experiences it.

251. When Prajñā is shaken, then the vibhūti samsarga which Ātmā has with viṣayas gets broken. When at the navel centre shakiness occurs the Ātmā gets overpowered by tamoguna and prāna, vāk etc. undergo changes.

252. When prāna gets shaken because of fear even a weak person because of the strength instilled into him by fear, starts running. When vāk is affected, he shows the signs of fear in his vāk (speech).

253. When the prāna keeping him alive, gets shaken, he breaths in and breaths out very fast. When the śarīrāgni is shaken, the face shrinks, the breath becomes hot and the whole body exhibits heat.

254. When waters inside the body get shaken, the whole body exhibits sweating. When the bhūta parts of the body get shaken the blood circulation stops because of heaviness. The man becomes motionless and loses consciousness.

255. If the fear continues to grip the Prajñātmā slowly for a long period, the above changes

प्रज्ञाल्पमात्रल्पबलाश्लथास्य चेदाभासते तत्र चिदल्पयत्नतः ।
प्रज्ञाल्पमात्राऽविधृताऽप्रतिष्ठिता विचाल्यतेऽज्ञानबलप्रणोदिता ।।२५६।।

विचाल्यमाने जलवन्न भाति चेत्प्रज्ञे चिदात्मा मरणं तदुच्यते ।
प्रज्ञां नितान्तप्रचलान्तरामनु स्युर्नो चिदाभासविभूतयस्तदा ।।२५७।।

प्रज्ञानतोऽल्पे तु भये प्रवर्तिते प्राज्ञानकम्पादुदियन्ति विक्रियाः ।
सा प्राप्य विज्ञानमिह प्रतिष्ठिता तेनैव चालं विधृता प्रसीदति ।।२५८।।

अथाहुरेतन्मतमस्ति रिक्तं भयं यदज्ञानकृतं वदन्ति ।
पश्यामि तु ज्ञानकृतं भयं स्यादज्ञानतो निर्भयतामुपेयात् ।।२५९।।

वटेऽत्र यक्षो वसतीति जानन् बिभेति भूयो वटमागतस्तम् ।
अजानता निर्भयमत्र रात्रौ सुस्थीयते नापि दिवाऽत्र भीतिः ।।२६०।।

राज्ञो गृहे सर्वजनः प्रवेशं नार्हत्यथो साहसिकः प्रविश्य ।
दण्डेन निस्ताडनमर्हतीति जानन्प्रवेशाय बिभेति भूयः ।।२६१।।

यो बालिशो दीनजनस्य भूपतेर्नेहान्तरं वेत्ति न वा नृपालये ।
वेत्ति प्रवेशे नियमं स निर्भयं स्वैरं प्रवेशाय मतिं करोति हि ।।२६२।।

तस्माद्भयं ज्ञानत एव संभवत्यज्ञानमस्ति शरणं जडात्मनः ।
ज्ञानाद्भयं चेत्कथमुच्यतेऽमृतं विज्ञानमानन्दमयं किलाभयम् ।।२६३।।

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go on for a long period and ultimately the man loses prajñā and the man dies.

256. When Prajñā continues to exist in small measure, mental faculties become weak. He however continues to live with the strength instilled into him by ajñāna.

257. When Cidātmā is not reflected in Prajñā when it is shaken, just like reflection does not take place in a disturbed water surface the man dies. When the Prajñā is extremely disturbed Vibhutisamsarga of Cidātmā with Prajñā does not take place.

258. When Prajñānātmā is subjected to mild fear it gets disturbed and gets unsteady. As a result it undergoes some changes. But by drawing strength from Vijñana it gets back to its steady condition. In this condition it is Vijñānā that supports it and makes it cheerful.

259. Some scholars are of the view that to say that fear arises out of ajñāna is not correct. According to them only when a man understands the consequences of some events, he experiences fear. Actually when he is not aware of the consequences he has no fear.

260. For example when a man understands that this banyan tree, is haunted by a ghost, he is afraid of going near it. On the other hand a man who does not know it, has no fear in going near it, sleeping under it whether it is day or night.

261. Ordinarily people are not allowed to go inside the king's palace. However unknowingly if somebody enters it suddenly, he is beaten up and driven out. When once he comes to know that entry is prohibited he is afraid of again entering it.

262. But a poor man who does not know the regulation of entry into palace and is not aware of the status of the king, has no fear and always tries to enter into it.

अत्राहुरज्ञानकृतं न तद्भयं न त्वेव विज्ञानकृतं क्वचिद्भयम् ।
ज्ञानं यदज्ञानवृतं तदागमान्मुह्यन्ति सर्वे भयहेतुरस्ति तत् ।।२६४।।
विज्ञानमात्मा हि यथास्ति यस्य तत्तथैव तिष्ठन्नपहन्यते न तत् ।
अज्ञानकालेऽपि तदप्रणोदितं कथं विचाल्येत कुतो भयं भवेत् ।।२६५।।
विज्ञानमात्मा हि यथास्ति यस्य तत् विज्ञानमन्यत्परिगृह्य वर्धते ।
तदात्मवृद्ध्या रसमश्नुते तथाऽऽनन्दः स तस्मान्न भयं तदा भवेत् ।।२६६।।
ज्ञानं यदज्ञानवृतं भवेत् तदा तदागमादिन्द्रियमार्गतः क्रमात् ।
प्रज्ञाश्लाथाङ्गाल्पबलाऽप्रतिष्ठिता च्यवेत चाज्ञानबलावृताऽऽहता ।।२६७।।
द्वैधं हि मात्राकृतबन्धने भवेत् क्वचिच्छ्लथत्वं दृढ़ताऽथवा क्वचित् ।
वज्रेऽस्ति बन्धोऽतिदृढ़ोऽथ तूलके श्लथः स एवं निखिलेषु कल्प्यताम् ।।२६८।।
श्लथः स बन्धो विपुलोऽपि दुर्बलो दृढस्तु कार्श्येऽपि बली घनास्थिवत् ।
बलाधिकश्चेच्छ्लथबन्धनोऽप्ययं काले ध्रुवं स्याद् दृढ़बन्धनः क्रमात् ।।२६९।।
प्रज्ञस्य बन्धोऽपि शिशोः श्लथः पुरा ततो बिभेत्यल्पविभीषयाऽप्यहो ।
यदा तु विज्ञानमुपार्जितं क्रमात् सहैव तेनात्र विधीयते बलम् ।।२७०।।

263. From the above it is clear fear arises out of jñāna and all ajñānīs get on because they have no fear. If that is so, how can we say that Jñāna is Amṛtamaya, Vijñānamaya and Ānandamaya?

264. Answering the above query, Ojha says, that if we carefully analyse, we come to the conclusion that fear is caused neither by Jñāna nor by Vijñāna. Fear is caused by Jñāna which is covered by Ajñāna. (cf. "अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः"। - भ.गी. 5.25). Only when Ajñāna covers Jñāna, we become confused and experience fear.

265. When once Vijñānātma gets into Prajñā, because it does not undergo any damage. Prajñā does not experience any fear even in the state of Ajñāna.

266. Since Vijñānātmā is fed by another source Prājña Ātmā gets Rasa from it and experiences Ānanda and not fear.

267. When Jñāna is covered by Ajñāna, it reaches Prajñā through the indriyas (not through Vijñāna). Therefore it is defective and cannot give the Pratiṣthā that Prajñā requires to face the unsteadiness. Therefore Ajñānabala bangs on it and as a result Prajñā becomes unsteady and experiences fear.

268. Now Ojha explains how the bond which binds the Rasa with bala, is sometimes strong and sometimes weak. Sometimes it is very strong like what exists between the particles of diamond and at other times it is as weak as what exists between the particles of cotton.

269. Even when the quantity of the constituents is more, it is the bond that decides the strength of the resulting body. Even a fat man is considered weak because the binding is weak. On the other hand when the bones have strong joints, even a thin man is quite strong. Even a man whose joints are weak, will become a strong man if more balas are built on him.

270. In childhood, bondage of Prajñā is weak. That is why even for small things, the child is struck with fear. As the Vijñāna in the system increases the Prajñā also becomes strong.

यथा यथा ज्ञानवशाद्बलोदयः प्रज्ञस्य बन्धोऽपि बलैर्दृढी भवेत् ।
यावत्तु बन्धे दृढता ततः क्रमात् प्रज्ञो विचाल्येत न वा विभीषया ।।२७१।।

विज्ञानसंगेन बलं यदागतं प्रज्ञं तदा योजयति प्रतिष्ठया ।
अज्ञानसंगेन बलं यदागतं प्रज्ञप्रतिष्ठा च्यवते ततः क्रमात् ।।२७२।।

तदेतदज्ञानकृतो भयोदयोऽन्ततो मतो ज्ञानकृतः शमक्रमः ।
विज्ञानतः प्रज्ञधृतौ बलोदयान्नोद्वेगशोकाकुलतार्तिसंभवः ।।२७३।।

विज्ञानतो बन्धनमुक्तिरिष्यते न बन्धनं क्वापि तथापि संप्रति ।
प्रज्ञस्य विज्ञानवशेन बन्धनं यदुच्यते तन्न च नोपपद्यते ।।२७४।।

विकाशि विज्ञानमिदं विकाशनस्वभावतो बन्धनमोचनं भवेत् ।
तच्चानुगृह्णाति विशिष्य कर्म यत् तदेव विस्फोटयतीति निश्चितम् ।।२७५।।

प्रतिग्रहेणैतदनुग्रहेण प्रवर्ततेऽनुग्रहतस्तमोनुत् ।
प्रतिग्रहादस्य तु मर्त्यकार्यानुयोगयोग्या मलरूपसिद्धिः ।।२७६।।

प्रज्ञस्थ विज्ञानमिदं पराङ्मुखं कामान् पराचो हि सदाऽवभासयेत् ।
प्रज्ञे परावर्तितमानसादिदं गच्छेत् तदात्मज्ञतया स मुच्यते ।।२७७।।

विज्ञानमाकाशममुष्य वर्धनादन्नादकोऽन्नं च विसारि जायते ।
विवृद्धमाकाशमनुप्रसारणादन्नस्य बन्धः क्रमशो विहीयते ।।२७८।।

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271. As the extent of Jñāna increases, balas are also built up and the bondage of Prajñā also strengthens. The stronger the Prajñā bond in the system, the less is, the Prajñā affected by fear.

272. Vijñāna which enters Prajñā, strengthens the bond of Prajñā with the system. On the other hand the balas which accompany Ajñāna makes the Prajñā lose its Pratiṣṭhā.

273. In this way we come to the conclusion that it is Ajñāna that causes fear and the same is removed by Jñāna only. Because of Vijñāna, the strength of Prajñāna increases and the man is unmoved by ordinary happenings which cause fear, sorrow or confusion.

274. Vijñāna leads to mukti. Vijñāna will never lead to bondage. But it is said that Prajñā gets its bondage strengthened through Vijñāna. How can this happen? Ojha replies that this does not happen that way.

275. Vijñāna leads to Vikāśa and this Vikāśa leads to release from bondage. But when Vijñāna leads to Karma it is that Karma that leads to bondage. When the Karma is Ātmā oriented it leads to Mukti. If it is oriented towards worldly prosperity, then it leads to bondage.

276. Karma's orientation decides whether it leads to removal of tamogunas or it increases bondage to worldly affairs and thereby leads to increase of tamogunas which should be considered as malarūpa.

277. When Vijñāna which joins Prajñā Ātmā is Ātmā oriented it leads to Mukti. But when it turns away from Ātmā and is oriented towards worldly desires it leads to bondage only. (cf. "पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्। कश्चिद्धीरः प्रत्यगात्मनमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्"॥ (कठोप 2.1.1)

278. In the atmosphere of Vijñāna, Prajñā increases the propagation of anna-annāda bhāva.

सहैव चान्नेन यदा तु वर्धते विज्ञानमस्मिन्न तदान्नबन्धनम् ।
विशीर्यतेऽन्नस्य च न प्रसारणं तद्बन्धमुक्त्यै तु निरन्नवर्धितम् ।।२७९।।

सहैव चान्नेन यदा तु वर्धते विज्ञानमेतद्विधृतान्न संचयम् ।
प्रज्ञस्य संवर्धयते धृतिं क्रमाद् धृतेश्च मात्रामनु तद्भयक्षयः ।।२८०।।

तथा च विज्ञानमिदं हि बाह्यानर्थान् दधत् प्रज्ञसमर्थता कृत् ।
अन्तर्मुखं प्रज्ञगतं तु मुक्त्यै तमस्तदुत्साद्य रसं तनोति ।।२८१।।

।। इति परविद्याध्याये रसाधिकारो द्वितीयः ।।

२८. अथ मूलबलाधिकरणम्

रसो ऽमृतं ब्रह्म बलं तु मृत्युः कर्मेति सामान्यतया यदुक्तम् ।
तयोः पुनर्ब्रह्म निरूपितं प्रागतः परं कर्म निरूपणीयम् ।।१।।

रसप्रधानप्रतिपत्तिशास्त्रं वेदान्त इत्याह हि सोऽन्तवेदः ।
बलप्रधानोऽत्र विचारभागः सांख्यं हि संख्यानमिदं बलानाम् ।।२।।

रसे बले चात्र यथा परस्परस्वरूपसंसर्गत आत्मसृष्टयः ।
तथैतयोरेव पुनः स्वरूपवत् संसर्गतः शक्तिरपीह सृज्यते ।।३।।

But when the effect of Vijñāna increases on it the bondage of anna weakens and ultimately disappears.

279. When along with anna, Vijñāna increases then bondage of anna does not get removed. Therefore to get release from bondage Vijñāna should increase without increase of anna. This only means that in the first case Vijñāna is of that type which increases the bondage of Ātmā to worldly affairs. In the latter case it is pure Vijñāna turned away from worldly affairs and it leads to mukti.

280. When Vijñāna grows alongwith the growth of anna then the support for Prajñā increases and Prajñā picks up courage and gets rid of fear.

281. In this way when anna increases, Prajñā Ātmā's strength to collect viśayas increases and Vijñāna residing with it, increases its functioning capacity. At that time, if Vijñāna is Ātmā-oriented it leads to the removal of tamogunas and increases the presence of Rasa in it. This leads to Mukti. Thus Vijñāna helps achievement of worldly prosperity as well as Mukti of the Ātmā.

28. Mūlabalādhikaraṇam

1. Rasa is of amrtamayabrahman form. Bala is of mṛtyu form. Bala is here known as Karma. It is Rasa-bala pair that is responsible for creation. We dealt earlier with Brahman only in terms of these two. We shall now concentrate on bala (Karma).

2. What is Vedanta? They say it deals with principally the Rasa aspect of Brahman. It is the highest knowledge and that is final part of Veda. Analysis of bala constitutes Sānkhya. It deals with the counting (sankhyāna) of balas (which take part in creation).

3. When, in the beginning of the creation process pure Rasa and pure bala enter into svarūpa samsarga, Ātma ṣṛṣtis take place. Only when again svarūpa samsarga of bala with Ātmā takes place, then bala predominant śaktis are created.

यत्रैतदभ्यादधतीह किंचित्सोऽत्ता यदाधीयत एतदन्नम् ।
यदाद्यमत्तोभयमेकभूतमाख्यायतेऽत्तैव तदा न चाद्यम् ।।४।।

रसे न भुक्ते तु बले रसोऽसावात्मा वृषासौ त्रिविधः परादिः ।
बलेन भुक्ते तु रसे बलं तच्छक्तिर्नु योषा महदादिरेषा ।।५।।

बलं हि संसृज्य रसे स्वरूपतो विवर्तते तत्र बलं विलीयते ।
विलक्षणस्तेन रसो बलाशनात् स सर्वकामः स्वशक्तिभिः स्मृतः ।।६।।

रसोऽपि संसृज्य बले स्वरूपतो विवर्तते तत्र रसो न भासते ।
बलं तु तत् प्राश्य रसं विलक्षणं सद्रूपतो भाति युनक्ति चात्मना ।।७।।

आत्मा यथा ब्रह्मतयेष्यतेऽयं शक्तिस्तथा ब्रह्मतयेव वेद्या ।
ब्रह्म द्विधोदेति वृषा च योषा योषैव शक्तिर्नु वृषा स आत्मा ।।८।।

विस्रंसमानो रसदो रसं हि यः प्रदाय भूयः पृथगेव तिष्ठति ।
वृषा स योषा तु रसं निजान्तरे विधार्य कृत्वाऽवयुतिं सृजत्यदः ।।९।।

येनात्मना या तु युनक्ति शक्तिः सा तस्य योषा पुरुषस्य सिद्धा ।
क्षरस्य योषा प्रकृतिश्च योनिः स्यादक्षरस्याथ परस्य माया ।।१०।।

माया च योनिः प्रकृतिश्च दृष्टाः सांकर्यतोऽपि व्यपदिश्य भावाः ।
शक्त्या प्रकृत्या जनितं तु भोग्यं भोक्त्रात्मना भुक्तमुपक्षिणोति ।।११।।

4. In bala predominant creations, anna-annāda bhava comes into existence. While attā, (bhoktā) consumes anna and survives, anna goes on getting depleted. When attā and annā take one form attā alone remains.

5. When Rasa is the bhoktā, Ātmā who is called Vṛṣā rules as a triad with Avyaya as the mūla Puruṣa. When bala becomes the bhoktā of Rasa then the combined state of Rasa and bala rules Yoṣā (strī), which has the form of Śakti which are Mahat etc.

6. In svarūpa samsarga bala gets lost in Rasa and takes the form of Rasa. In other words bala becomes anna to Rasa. As a result of this Rasa develops some new characteristics. That which was free from desire earlier, now becomes sarvakāma. That is balaviśiṣta Rasa is sarvakāma.

7. When creation process proceeds Rasa because of samsarga with bala undergoes changes. Rasa is no longer predominant in the created thing and bala becomes predominant. Bala becomes bhoktā gets sattā from Rasa and poses as Ātmā.

8. In the above condition just like Rasa is considered as Brahmasvarūpa, Śakti also is to be considered Brahmasvarūpa. Brahman presents a dual form here, one is Vṛṣā and the other is Yośā (strī). The former is the Ātman and the latter is Śakti. (cf. मम योमिर्महद्ब्रह्म, तस्मिन् गर्भं दधाम्यहम्। संभवः सर्वभूतानां ततो भवति भारत॥ - भ.गी 14.3)

9. Ojha now describes the lakṣaṇas of Vṛṣā and Yośā. The Vṛṣā which gives Rasa, is Ātmā. After giving the Rasa, it remains as a separate entity. The Yośā after receiving the Rasa from Vṛṣā, mixes it with her own amśa and creates prajas.

10. Śakti which has union with Ātmā (Puruṣa) is his Yośā. Yośā of Kṣara Puruṣa is called Prakṛti. Yośā of Akṣara Puruṣa is called Yoni and Yośā of Para (Avyaya) Puruṣa is called Māyā.

योनौ भवन्तः क्षरभूतभावाः भोक्तार आत्मान इमे ह्यभोग्याः ।
यन्मायया किञ्चिदुदेति रूपं न भोक्तृ नो भोग्यमिहाक्षरं तत् ।।१२।।
स्वरूपसंसर्ग इहोदितस्त्रिधा बन्धोऽपि योगोऽपि विभूतिरित्यपि ।
तैर्जायते शक्तिरियं त्रिधा तमो रजश्च सत्वं च गुणा इमे त्रयः ।।१३।।
तमो रजः सत्वमयी हि शक्तिः शक्तिर्न सा यत्र न तत्त्रयं स्यात् ।
त्रिधा पुनः सात्मरसानुयोगान्महानहङ्कार उतापि मात्रा ।।१४।।
शुद्धं बलं शुद्धरसं निगीर्य यद्रूपतो व्यक्तिमगान्महान् सः ।
महत्पुनर्यत्र बलानुबन्धिरसं प्रभुङ्क्ते तदहङ्कृतिः स्यात् ।।१५।।
अहङ्कृतिर्यत्र पुनः प्रभुङ्क्ते रसं बलाढ्यं तदुदेति मात्रा ।
मात्रा पुनश्चेद्बलवद्रसं तं भुङ्क्ते ततः स्यात् विविधोऽत्र कायः ।।१६।।
महत्यमुष्मिंश्च गुणान् विदुस्तान् विक्षेपकामावरणप्रभेदात् ।
स्यात्सत्वमिच्छावरणं तमः स्याद्रजस्तु विक्षेपमुदाहरन्ति ।।१७।।
गुणा अहङ्कारगतास्त्रयस्ते ज्ञानं क्रिया चार्थ इति प्रभेदात् ।
द्रव्यं तमोऽर्थः स रजः क्रिया स्याद् ज्ञानं तु सत्त्वं प्रतिपादयन्ति ।।१८।।

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11. Mayā, Yoni, and Prakṛti are words which get mixed up in actual usage. Kṣara Puruṣa becomes the bhoktā of things which are created by his union with Śakti. As a result he gets lost in it and becomes Śakti (Prakṛti) itself.

12. The Kṣaras produced in the yoni become bhoktās and do not constitute bhogyas. The Akṣara Puruṣa who is produced by Māyā through Avyaya Puruṣa is neither bhoktā nor bhogya.

13. Svarūpa samsarga takes place in three ways viz bandha, yoga and vibhūti. Because of these Śakti has three forms. Bandha gives rise to Tamoguṇa, Yoga gives rise to Rajoguṇa and Vibhūti gives rise to Satvaguṇa. These appear because of bala piling upon bala. Rasa gets more and more subordinated by balas as we proceed from Satvaguna and Tamoguna.

14. Śakti is present everywhere as a triad in the form of Satva, Rajas and Tamas. They are not pure guṇas, nor are they pure Śakti. Both always appear in dual form (Śakti and guna). Though in bala predominant creations bala is piled on bala through svarūpa samsarga sambandha, the Rasa of mūla Ātmā is present everywhere and because of it Śakti again gets three forms viz Mahān, Ahankāra and Mātrā.

15. Śuddhabala overpowers Śuddharasa and gets the form called Mahān. When Māhān has samsarga with another bala pregnant with Rasa, it becomes Ahankāra.

16. When ahankāra enters into samsarga with bala predominant Rasa then Mātrā appears when Mātrā has samsarga with Rasa enveloped by balas, different śaīras come into existence.

17. The gunas which exist in Mahān become known to us through Vikṣepa, Kāma and Āvarana. Satva guna shows desire, Rajoguṇa is characterised by Vikṣepa and Tamas has the quality of a covering. Vikṣepa means throwing out, reject.

18. The gunas which reside in Ahankāra are of three kinds viz Jñāna, Kriyā and Artha (wealth). Tamoguna gives rise to Artha, Rajoguna to Kriyā and Satvaguṇā results in Jñāna.

मात्रा गतास्ते च गुणास्त्रयः स्युः प्रज्ञा तथा प्राण उतापि भूतम् ।
मात्राभिराभिस्तु पृथक् कृताभिर्मिथोऽन्विताभिः सकलं जगत् स्यात् ।।१९।।

मात्राभिराभिः क्रियते हि रूपं सोऽणुः प्रसिद्धोऽथ तदन्वयेन ।
याः स्युर्महाभूतकला हि तासां स्कन्धोऽयमाभाति विभाति यद्वत् ।।२०।।

न चातिरिक्तं महदादिभिः स्यात् किञ्चित् क्वचित् तत्प्रकृतिस्त्रिधैव ।
त्रैगुण्यमन्यत्तु यदेव दृष्टस्थानेषु चैष्वेव गतं तदाहुः ।।२१।।

परस्य शक्तिर्महदुच्यते महानसौ गृहीत्वा परतः परं रसम् ।
स्वरूपसर्गाद् द्विविधः स उद्भवत्यात्माऽक्षरः शक्तिरहङ्कृतिस्तथा ।।२२।।

अथाक्षरस्यापि च शक्तिरिष्यतेऽहङ्कारनामा रसमक्षरादसौ ।
प्राप्य स्वरूपेण मिलन् क्षरात्मना तच्छक्तिरूपेण च जायते पृथक् ।।२३।।

परस्य शक्त्येत्थमुदेति सोऽक्षरोऽक्षरस्य शक्तिश्च पृथक् स्वरूपगा ।
तथाऽक्षरस्यापि च शक्तितः क्षरः क्षरस्य शक्तिश्च पृथक् प्रजायते ।।२४।।

परस्य वाक्प्राणमनांसि चात्मनो रूपाणि सन्त्येकबलानि तेन च ।
परोऽयमात्मा त्रिपुटी त्रिकोशवान् त्रिखण्ड एवं त्रिबलश्च कथ्यते ।।२५।।

तथैव चैतन्महतस्त्रयो गुणा भवन्त्यमी सत्त्वरजस्तमोऽभिधाः ।
यतो विभिन्नैकबलास्ततो महानयं त्रिकोशस्त्रिबलश्च भाव्यते ।।२६।।

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19. The gunas which reside in mātra are again of three kinds. They are Prajñā, Prāṇa and Bhūta (Prajñā pertains to Satvaguṇa. Prāṇa pertains to Rajoguṇa and BNhūta (matter) pertains to Tamoguṇa. These bhūta mātras which are independently produced combine together and produce the various things in this Jagat.

20. When bhūta matrās join together they give rise to the smallest particle called aṇu. When aṇus join together mahabhūtas are produced. Their basic ingredients are only these aṇus and they make the Jagat.

21. In this Jagat we cannot see anything other than Mahān, Ahankāra and Mātrā. Therefore it is only proper that we understand Prakṛti only through these three things. Sānkhya Darśana talks of another triad through which Prakṛti can be understood but they are to be considered as already included in the triad we have mentioned above.

22. The śakti of Para (Avyaya) Puruṣa is Mahān. This receives Rasa from Avyaya and undergoes svarupa samsarga and evloves into two entities viz Akṣara Puruṣa and Ahankṛti śakti.

23. The Ahankṛti śakti of Akṣara Puruṣa receives the Rasa from Akṣara and through svarupa samsarga evolves into two entities viz Kṣara Ātmā and its śakti which is Mātrā śakti.

24. In this way Para Puruṣa's śakti gives rise to Akṣara Puruṣa and its śakti. Akṣara Puruṣa's śakti gives rise to Kṣara Puruṣa and its śakti.

25. Para (Avyaya) Puruṣa has three kalas viz Vāk, Prāna and Manas which always go together and act as single bala. Because of this he is called Triputī, Trikośavān, Trikhaṇda and Tribala.

26. In the same way Mahān has three gunas viz Satva, Rajas and Tamas. Though these are

महत्यमुष्मिंस्त्रिबले परात्मनो रसस्य सर्गात् त्रिबलस्य योऽक्षरः ।
प्रवर्तते तस्य च तानि षड्बलान्येवात्मरूपाणि पृथग् भवन्ति हि ।।२७।।

तेनायमष्टादशखण्ड इष्यतेऽक्षरः स्वरूपानुगतात्मभिस्त्रिभिः।
अहंकृतिश्चाक्षरवद्धि षड्बलैरष्टादशांशा स्वगुणैस्त्रिभिर्मता ।।२८।।

अहंकृतोऽष्टादशखण्डवत्यथाऽक्षरस्य चाष्टादशखण्डशालिनः ।
सर्गेण रूपाणि भवन्ति चात्मनः षट्त्रिंशदंशानि पृथक् ततः क्षरः ।।२९।।

षट्त्रिंशदंशैस्त्रिभिरात्मभिः कृतः क्षरोऽयमात्माऽष्टशतेन खण्डवान् ।
मात्रापि तद्वत् त्रिभिरात्मनो गुणैःकृता सखण्डाष्टशतेन जायते ।।३०।।

क्षरस्य तावन्मितिशालिनो रसः संसृज्य तावन्मितमात्रया पुनः ।
यद्रूपमुत्पादयतीह तज्जगद्भवेदणुस्कन्धविशिष्टरूपवत् ।।३१।।

२९. मतभेदाधिकरणम्

अथाहुरात्मेव च शक्तिरेषा चतुष्पदी तत्र च मूलशक्तिः ।
अव्यक्तरूपा प्रथमोऽस्ति पादस्त्रयोऽन्यपादा महदादयः स्युः ॥३२॥

अव्यक्तमस्तीह रसे बलं ध्रुवं न चेत् किमेतेन रसेन युज्यते ।
किं व्यक्तिमायाति परत्र का पुनः शक्तिः स्वभावः प्रकृतिश्च जायते ॥३३॥

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different they always go together and exist in Mahan as a single bala. Mahan is therefore called Trikośa and Tribala.

27. In this Tribala Mahān, samsarga with Rasa of Avyaya takes place and as a result Akṣara Puruṣa comes into existence. The three balas of Avyaya and the three balas of Akṣara become the Śakti of Akṣara who is therefore called Ṣadbalayukta. (possesser of six balas).

28. The three components of Avyaya viz Vāk, Prāna and Manas have svarupa sambandha with each of the six balas of Akṣara individually and become eighteen parts of Akṣara. In the same way, ahankāra which is the Śakti of Akṣara also become eighteen parts.

29. These eighteen parts of Akṣara and the eighteen parts of his Śakti give rise to Kṣara Ātmā through svarūpa sambandha and thus Kṣara Ātmā becomes possessed of thirty six amśas (parts).

30. By itself Kṣara Ātmā has three kalas and these have union with the above thirty six balas separately and that is how Kṣara Puruṣa gets one hundred and eight parts. In the same way his Mātrā śakti also becomes possessed of one hundred and eight kalas.

31. The Kṣara Puruṣa who is subjected to limitation by māyā enters into svarūpa samsarga with Mātrā śakti which is also subject to limitation and produces a form which is called Jagat. The aṇus join together and produce bigger and bigger forms of matter and result in various forms.

29. Matabhedādhikaraṇam

32. We have seen that the Akṣaras get three forms of Śakti viz Mahān, Ahankāra and Mātrā. We have not talked of any other origin for these śaktis. Ojha now makes out a case for a mūla Śakti called Avyakta from which only the three śaktis mentioned above have come into existence. This is in conformity with the fact that Parātpara is the origin of these three Puruṣas so that Ātmā becomes

अव्यक्तमेकं बलमिष्यते रसप्रयुक्तमेतत् परतस्त्रिधा भवेत् ।
न चादितस्तत् त्रिविधं पृथक्कृतं स्यान्निर्विशेषे तु रसे प्रसुप्तितः ॥३४॥

युगानि दिव्यानि सहस्रसंख्यया ब्राह्मं भवेत् पुण्यमहस्तथैव ।
रात्रिः सहस्रेण मिता युगानामहस्तु सृष्टिः प्रलयश्च रात्रिः ॥३५॥

अव्यक्ततो व्यक्तय उद्भवन्ति चाहरागमे ताश्च निशागमे पुनः ।
तत्रापि यन्तीत्यवशोऽन्हि संभवो विश्वस्य नाशो निशि चावशो भवेत् ॥३६॥

अव्यक्तमेव प्रभवः प्रतिष्ठा परायणं तज्जगतोऽस्य बीजम् ।
व्यक्तं भवद् विश्वमिदं प्रतीयादव्यक्तमेतस्य परा गतिः स्यात् ॥३७॥

अव्यक्तरूपादिदमक्षरात्स्यात्सर्वं च तत्रैव लयं प्रयाति ।
क्षेत्रज्ञ आत्मा भवतीह देही शरीरभेदादिह भिद्यते यः ॥३८॥

पुनः समाजे विदुषां त्रिधाऽभवंस्तर्कक्रमे विप्रतिपत्तयः पुरा ।
आस्ते बलं नास्ति रसोऽथवा बलं बीजं न बीजं तु रसो रसोऽथवा ॥३९॥

व्यक्तिं यदव्यक्तमुपैति तस्मादाभाति विश्वं ह्यचरं चरं च ।
देही च नात्मा पृथगस्ति तस्मादव्यक्ततोऽन्यः सुगता वदन्ति ॥४०॥

Catuspādā. In the same way Śakti also is of four pādas. Avyakta constitutes the first pāda.

33. Even in the prime state of Rasa, we have to assume the presence of Avyaktabala because unless union of some bala with Raśa takes place, the three types of Śakti which we have mentioned cannot come into existence.

34. Avyakta the mūla bala enters Rasa and becomes bala with three forms. The presence of this mūla bala in Rasa in dormant state is a necessity because Rasa which is Nirviśeṣa cannot by itself produce the three kinds of Śaktis.

35. The day of Brahmā consists of thousand devayugas. It is called Punyāha. The same period of devayugas constitutes the night. Ahas denotes creation and Rātri denotes Pralaya (destruction).

36. From Avyakta (unmanifest) the manifest ones come into existence during the day. During the night they merge with Avyakta. These go on as part of Nature.

37. Avyakta is the source, Pratiṣṭhā (support) and the final resort of the Jagat. It is the source from which Jagat comes into existence. This Jagat is the manifested state of Avyakta. Finally it will go back to that state only when it gets destroyed.

38. This Viśva comes into existence from Akṣara which is in Avyakta form. Ultimately it gets merged in Avyakta only. This Akṣara is Kṣetrajña and is called Ātmā, Dehī etc. The name changes according to the śarīra it occupies.

39. Again the scholars had some points of dispute. Some were of the opinion that it is bala that plays the role of Māyā and that is the important one in creative process. Rasa does not have a separate sattā. This is one view. The second view is that samsāra has its root only in bala and Rasa is not the root cause. The third view is it is Rasa that constitutes the root cause of this Jagat. The first view was that of Buddhists. The second was that of Sānkhyas following Kapila. The third view was that of Vaidika Acāryas following Kṛṣnadvaipāyana.

अव्यक्ततोऽन्यः पुरुषः स आत्मा पृथग्विधोऽस्त्यक्रियनिर्विकारः ।
सचेतनोऽव्यक्तजडस्थितः सन् भोक्ता न कर्ता कपिलोक्तिरेषा ॥४१॥

उक्तं यदव्यक्तमिदं तदेकं स्वतन्त्रमेतज्जनयत्यशेषम् ।
नापेक्षते त्वात्मरसं विसृष्टावसंगिनं कापिलदृष्टिरेषा ॥४२॥

यः प्रत्ययो या प्रकृतिस्तदेतौ भिन्नौ भवेतां हि पृथक्स्वभावौ ।
यतोऽस्य सत्ता प्रकृतिर्मता सा स प्रत्ययो येन तु भातिरस्य ॥४३॥

क्षेत्रज्ञ आत्मा पुरुषो मतस्तैरव्यक्तरूपा प्रकृतिर्हि यस्य ।
परोऽक्षरो वा न च दृश्यते तैरव्यक्तमेवाक्षरसंज्ञमाहुः ॥४४॥

क्षेत्रज्ञभिन्नान्पुरुषान्न ते विदुर्भोक्तॄनकर्तॄनपि तान्प्रचक्षते ।
बीजं यदव्यक्तमिदं तदक्षरं विदुः प्रधानं तु पुमांसमक्षरम् ॥४५॥

परोवरीणैकरसप्रवीणो द्वैपायनः कृष्ण इहान्यथाह ।
प्रधानमव्यक्तमिदं न बीजं बीजं तदव्यक्तमिहाक्षरं यत् ॥४६॥

यदुक्तमव्यक्तममुष्य पुंसः शक्तिस्ततोऽन्योऽपि पृथङ्निरुक्तः ।
अव्यक्तसंज्ञः पुरुषः स आत्मा सनातनो निष्क्रियनिर्विकारः ॥४७॥

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40. According to Bauddhas, it is Avyakta (unmanifest) bala that gets manifested as vyakta bala and from that this Viśva with moving and nonmoving things comes into existence. There is no such thing as Ātmā other than Avyakta.

41. According to Kapila, there is a Puruṣa who is different from Avyakta, who does not undergo any changes and who is not involved in Karma. He has Cetanā. He gets reflected in Avyakta which is jaḍa (acetana) and is the bhoktā and is devoid of kartṛtva.

42. Kapila's view is that this Avyakta is independent and creates everything. It does not require Ātmarasa from a detached Puruṣa for the purpose of creating the Jagat.

43. Just like in Vyākaraṇaśāstra Prakṛti and Pratyaya are different. Prakṛti is that which gives svarūpasattā to a word. Pratyaya is that by which its meaning is made known to us. In the same way, in Sānkhya śāstra of Kapila Prakṛti and Pratyaya are different. The former has sattā form and the latter is of jñāna form that is, cetanā Puruṣa.

44. People following Kapilamata identify Kṣetrajña Ātmā with Puruṣa and his Avyakta (unmanifest) form is Prakṛti. They do not believe in Para (Avyaya) or Akṣara. On the other hand they call Avyakta as Akṣara (cf. अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः। परं भावमजानन्तो ममाव्ययमनुत्तमम्॥ - भ.गी. 7.24).

45. They do not recognise anybody other than Kṣetrajña as Puruṣa (Puruṣa functioning in each man is different and therefore there can be any number of Puruṣas), whom they consider as bhoktas and not kartās.

46. Avyakta is the source (seed) of creation and it is identified with Akṣara. They attribute Karma to Avyakta and Puruṣa associated with it as Akṣara.

47. We have already seen that according to Kṛṣṇadvaipāyana, Avyakta is the śakti of Puruṣa. This śakti has its support on Rasa predominant Akṣara Puruṣa. He is the Ātmā and is without

सोऽव्यक्त आत्माऽक्षर इत्युदीरितो नश्यत्सु भूतेष्वपि नैष नश्यति ।
परा गतिः सा परमं च धाम तन्निवर्तते प्राप्य न तं क्वचित्पुनः ॥४८॥

अहं त्वहः स्यां क्रमशस्तदों स्यादव्यक्तमोमक्षरमेव गम्यम् ।
ओंकार एव प्रभवः प्रतिष्ठा परायणं सा परमा गतिर्नः ॥४९॥

क्षेत्रज्ञ आत्मा महतो विशेषो योऽन्यः स उक्थान्महतः क्षरात्मा ।
ततोऽस्ति भिन्नः स परोऽक्षरो वाऽक्षरं तमव्यक्ततया समीक्षे ॥५०॥

क्षेत्रज्ञभिन्ना अपि ये त्रिपूरुषाः परोऽक्षरो वा क्षर इत्ययं महान् ।
भूतात्मवैश्वानरतैजसास्तथा प्राज्ञश्च शारीरक इत्यमी रसाः ॥५१॥

येनाखिलं विश्वमिदं ततं तथा स्थितानि भूतान्यखिलानि यत्र वा ।
परः स आत्मा स परोऽक्षरादपि प्रमाणमेतन्न ततः परं विदुः ॥५२॥

यः प्रत्ययो या प्रकृतिस्तदेतौ भिन्नौ भवेतामपि नानपेक्षौ ।
न प्रत्ययश्चेदिह युज्यते चेत् ततः स्वरूपं प्रकृतेर्न सिध्येत् ॥५३॥

कृष्णादयो वा कपिलादयो वा यथाहुरेते सुगतादयो वा ।
मतत्रयं तत्र समीक्ष्य मन्मः पश्यन्ति कृष्णादय एव सत्यम् ॥५४॥

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changes he is responsible for initiating the creation process.

48. The unmanifest Ātmā called Akṣara does not get destroyed even when all the bhūtas get destroyed. He is the highest goal and the highest place reaching which, there is no return to this samsāra.

49. Ojha repeats here what has been already told by him. 'Aham' represents Samsāra state and Ahah represents giving up Ahambhāva and move up in the Nivṛtti path. 'Om' represents the final goal of unmanifested state (Avyakta) which is called Akṣara. It is Omkāra which is the origin of this Viśva. It is the support and final gati of everything.

50. Kṣtrajña Ātmā is the bhoktā and differs from sarīra to sarīra. It is this Ātmā that Sānkhyas consider as Puruṣa. He is qualified Ātmā since Mahān is attached to him as Śakti. He is therefore not pure Ātmā but Viśiṣta Kṣara Ātmā (qualified Ātmā). But the view of Kṛṣṇadvaipāyana is that Avyaya, Akṣara and Kṣara collectively are responsible for creation. In this collective group it is Akṣara whom Ojha identifies as Avyakta.

51. Different from Kṣetrajña Ātmā we have the three Puruṣas Avyaya, Akṣara and Kṣara, supporting Mahan Ātmā, Bhūtātmā, Vaiśvānarātmā, Taijasa Ātmā, Prajna Ātmā, Sāriraka Ātmā who are all Rasa predominant Ātmās.

52. The Avyaya Puruṣa is the mūla Ātmā of this Viśva. He is all pervasive and gives basic support to everything. He is subtler than the Akṣara Puruṣa. He is in effect responsible for the iniation of all the creation process and we do not consider anything above him and subtler than him.

53. The so called Pratyaya and Prakṛti in which Sānkhyas believe are different from one another but their mutual dependence cannot be avoided. They are connected with each other and without Pratyaya's union Prakṛti cannot have a functional form.

54. Having critically examined the three matas propounded by Kṛṣṇadvaipāyana Kapila and

न साधु तेषां सुगता विदन्ति न साधु पश्यन्ति च कापिलास्ते ।
परोऽव्ययश्चेन्न रसं प्रदद्यादसत्कथं सद्विधृतं स्फुटं स्यात् ॥५५॥

३०. प्रकृत्यधिकरणम्

अथास्य यच्छक्तिबलं परात्मनस्त्रिधा चतुर्धाऽस्य निरूपणं मतम् ।
तत्रैकधेहोदितमेव सांप्रतं त्रिधा क्रमादुत्तरतो निरूप्यते ॥५६॥

ज्योतिः प्रतिष्ठाधृतिभिः सभेदं ब्रह्म त्रिधा व्याक्रियते यथेदम् ।
तमोऽशनायाक्रमणप्रभेदं तथैव कर्मापि मतं त्रिधेदम् ॥५७॥

बलं जले हि त्रिपथानुगं भवेदधश्च तिर्यक् च यथोर्ध्वतश्च खे ।
एवं यदत्र त्रिपथानुगं बलं पश्यन्ति तस्मात्प्रवदन्ति तं रसम् ॥५८॥

बलं यदन्तश्चरमस्ति सर्गतस्ततो रसो याति घनात्मतां क्रमात् ।
संवृत्य संवृत्य पृथक् पृथग्भवेदूचुस्तदेवावरणाभिधं बलम् ॥५९॥

बलं प्रवाहि प्लवते यतस्ततो रसे प्रवाहोऽयमुदीक्ष्यते जगत् ।
अनाद्यनन्तोऽयमकोष विग्रहस्तच्चाशनायाभिधमुच्यते बलम् ॥६०॥

the Buddhists, we consider that Krṣṇadvaipāyana alone is able to hold on to what is true (satya).

55. Neither the Buddhists, nor the Sānkhyas are able to see things correctly. If Karma does not have the support of Rasa from Avyaya Puruṣa what other support can it have for functioning?

30. Prakṛtyadhikaraṇam

56. Ojha now turns his attention to Prakṛti.

We have already seen that the Śakti of Avyaya Puruṣa is of three kinds and we have explained them as well as their other forms already. One way was to explain Śakti in terms of the three gunas which are Satva, Rajas, Tamas. We shall explain the three types in greater detail.

57. Just like, the manifestation of Brahman takes place in the three forms Jyotis, Pratiṣtha and Vidhṛti, in the same way Karma also exhibits itself in the three forms of Tamas, Aśanāyā (hunger) and Ākramaṇa (overpowering).

58. In water, bala, moves up, down and across. In the same way, we infer Rasa also should move up, down and across. In fact the primordial substance (Brahman) gets the name Rasa on account this free movement in all the three directions.

59. Now Ojha defines Tamas, Aśanāyā and Ākramana.

Tamas is nothing but āvaraṇa (covering). When bala acts on Rasa, and moves with it in various ways, Rasa, gets denser and denser. Enveloping Rasa again and again bala produces solid substances and finally remains separately as an enveloping cover on the substance. It is this that is called Āvaraṇa or Tamas.

60. Balas move as a stream on Rasa. This Jagat is nothing but the manifestation of this bala stream. In Vedic language this streamlike movement of balas is called Aśanāyā. They do not have any grouping tendency and therefore each of the balas is in the form of Aśanāyā. This bala pravāha has no origin and no end (anādyananta).

रसे विवारौपयिकं यतो बलं विवृण्वदन्ते स्वयमेव नश्यति ।
तदुत्क्रमं नाम बलं प्रचक्षते तदित्थमाहुस्त्रिविधं बलक्रमम् ॥६१॥

तमोऽमृतस्यावरणं तथेच्छाऽमृतेऽशनायाक्रमणं क्रियाऽस्मिन् ।
स्याज्ज्योतिरन्वावरणं विरुद्धं गतिः प्रतिष्ठामनुभूम्नि कामः ॥६२॥

षट् शक्तयस्ताश्च परात्परं परं विभज्यते तच्च पुनर्द्विधा कृतम् ।
रसत्रयं पूरुष एव कथ्यते बलत्रयं तु प्रकृतिर्निरुच्यते ॥६३॥

बलत्रयोत्पादितमर्थजातं रसत्रयेऽस्मिन्पुरुषेऽनुबद्धम् ।
संतानरूपं भवतीह भोगो बलात्स तस्मात्प्रकृतिर्बलं स्यात् ॥६४॥

कृतेस्तु रूपं प्रथमं रसे यत् स्थितं स्व भावोऽस्ति तदात्मनः स्वः ।
तेनास्य भोक्तुः पुरुषस्य लग्नं बलं तदाहुः प्रकृतिं स्वभावम् ॥६५॥

३१. बलदशाधिकरणम्

बलं हि मृत्युर्मरणस्वभावं न चैकभावेन सदा स्थितं स्यात् ।
क्षणं क्षणं तत्परिवर्तते यत् ततो विचित्रा जगतः स्थितिः स्यात् ॥६६॥

एकैकखण्डे तु बलस्य भेदात् सुप्ताः प्रबुद्धाः पुनरात्मबद्धाः ।
संतानिता चाथ निरात्मता चेत्येवं दशाः पञ्च भवन्ति नित्याः ॥६७॥

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61. The bala acting on Rasa has a dissecting tendency. It produces limitations on Rasa which was originally limitless. This process is called ākramaṇa (utkramaṇa). After limiting the rasa the bala gets lost. Thus bala's activity takes place in three ways.

62. Rasa which is amṛta is enveloped by bala which therefore acts as its covering and is therefore Tamas. The enveloped Rasa exhibits desire to acquire from outside and that is Aśanāyā. The kriyā that takes place on this Rasa by bala is called Ākramaṇa. Avaraṇa opposes jyotis and remains with it. Gati opposes Pratiṣṭhā and goes with it. Kāma is present in Rasa and influences it.

63. The kinds of śaktis viz Jyotis, Pratiṣṭhā and Vidhṛti, Āvaraṇa, Aśanāyā and Ākramaṇa all join together and divide Parātpara into two parts. One is the Rasa triad which is called Puruṣa and another bala triad which is called Prakṛti.

64. The created things which are produced by the bala triad are attached to the Puruṣa who is Rasa triad and they become his Prajā and also his objects of enjoyment. Since these are produced by balas, Prakṛti constitutes bala only.

65. The first form of Kriyā which resides in Rasa is called 'sva' of Rasa (Rasa's personal possession). It becomes Rasa's svabhāva. Prakṛti can therefore be interpreted as Pra-kṛti, that is, first Kriya (Puruṣa's first bala).

31. Baladaśādhikaraṇam

66. Bala is mṛtyu. It dies and comes back in some other form. It is ephemeral and it is responsible for the variety we see in this Jagat.

67. The differences exist in every bala. They individually experience five states. Sometimes they are dormant state. Sometimes they are active. Sometimes they are bound to Ātman. Sometimes

बलं प्रसुप्तं रसतो न भिद्यते निर्लक्षणत्वान्न रसोऽवभासते ।
प्रसुप्तमव्यक्तपदेन चक्षते बोधे पुनर्व्यक्तमिदं प्रजायते ॥६८॥

अशब्दमस्पर्शमरूपमव्ययं तथा च नित्यं रसगन्धवर्जितम् ।
अनाद्यनन्तं महतः परं ध्रुवं प्रधानमेतत्प्रवदन्ति सूरयः ॥६९॥

अव्यक्तमेतत्सकलं बलं यत् प्रबोधमायाति महत् तदुक्तम् ।
सा बुद्धिरुद्बोधविशेषहेतोस्तन्मात्रमास्थाय भवन्ति बौद्धाः ॥७०॥

बलप्रबोधः प्रथमः स कम्पो नानाविधं रूपमुदेति कम्पात् ।
नोदो गतिश्चाप्यभवत्सकामस्तमस्तथानेकविधं बलं च ॥७१॥

स्वतन्त्रमेकैकमिदं समस्तं समर्थते नैव बलं विसृष्टौ ।
विनाश्रयं तस्य बलस्य पञ्चावस्था अपि स्युर्न तथोपपन्नाः ॥७२॥

तस्माद्बलं सर्वविधं समेत्य ग्रन्थी भविष्यद्रसतोऽनुगम्य ।
आत्मन्वितामेति विकासयोगाद्भवेदहंकार इति प्रसिद्धम् ॥७३॥

आत्मन्वि तत् सर्वबलं प्रकुर्वद्रूपं समानादुदितं प्रदेशात् ।
एकत्र भोगं जनयत्यमुष्मिन्नात्मन्यलं कर्म गुणश्च भूत्वा ॥७४॥

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they are in the form of santāna that is they are brought into existence by one main bala and sometimes they are not associated with any Ātmā.

68. When the bala is dormant, it is one with Rasa. Because Rasa has no lakṣaṇa, it does not make its presence known to us. When it is dormant it is called Avyakta and when it is manifested, it is active.

69. The bala which enters Rasa is without śabda (sound), rūpa (form), rasa (taste), sparśa (sense of touch) in its dormant condition. This is the state of bala in its formless, changeless, sourceless and endless state. This is subtler than mahat tatva and Sānkhyas call it Pradhāna. Actually this represents the primordial state.

70. This bala which is called Avyakta in the dormant state, is called Mahān in the active state. This Mahān is called buddhi. It is this buddhi that activates the understanding mechanism and enables it to acquire jñāna. Those who believe in buddhi alone as the primordeal entity which is responsible for the coming into existence of this Jagat are called Bauddhas.

71. When bala gets activated, then it develops many forms. This is described as kampana by Ojha. He had already explained to us that kampana causes duhkha and fear. Here he says, kāma, gati, nodanā (inducing some forces) etc. are also caused by balakampana.

72. These balas either individually or collectively canndt by themselves create things. Only when Rasa supports them they can develop all the characteristics like kāma, gati, nodanā, etc, even the five avasthās cannot be achieved by bala. The five avasthās have already been given by Ojha. They are supta, prabuddha, ātmabaddha, santānitā and nirātmatā.

73. Therefore bala which has the support of Rasa changes in many ways and becomes knotty, that is, gets into a knotted structure. In this condition, it acquires, the ego (ahankāra) state by exhibiting the qualities of Ātman.

महानयं सर्वबलस्तदानीं भवेदहङ्कार इति प्रसिद्धः ।
त्रेधाऽक्षरं तद् व्यपदिश्यतेऽस्मात् तन्मात्र पूर्वाण्यभवन् क्षराणि ॥७५॥

स्याद्वृत्तिसंबन्धवशाद्रसस्थं बलं प्रबुद्धं यदि चेन्महत् तत् ।
बन्धेन योगेन विभूतितोऽहंकारश्च मृत्युः स रसान्वितश्चेत् ॥७६॥

सग्रन्थिकाऽग्रन्थिकभेदतस्ते द्विधा मता योगविभूतिबन्धाः ।
अग्रन्थिकैस्तै रसगं बलं चेत् ततोऽक्षरं स्यात् क्षरमन्यरूपैः ॥७७॥

प्रतिक्षणोत्पत्तिविनाशनक्रमो यः कर्म संतान इतीर्यते बुधैः ।
एकत्र तत्रात्मनि सोऽक्षरे नवं संस्कारमुत्पाद्य पृथग् विनश्यति ॥७८॥

शैला द्रुमाः पक्षिमृगा मनुष्या ये केचिदन्येऽपि भवन्ति तेषाम् ।
तत्कर्मसन्तानवशेन धारावाहीनि रूपाणि भवन्ति लोके ॥७९॥

एकैकतोऽर्थेषु यदेषु धारावाहीनि रूपाणि पृथग् भवन्ति ।
स कर्मणो ग्रन्थिरनञ्जनेऽस्मिन् रसे समासञ्जनकर्म्ममूलः ॥८०॥

स ग्रन्थिबन्धो भवतीह यावत् तावत् स सर्गः प्रतिपद्यतेऽर्थः ।
एकत्र तत्रात्मनि सृज्यमानतत्कर्म सन्तानज भोग एति ॥८१॥

तत्संचरेण प्रतिसंचरेण प्रवर्तमानं च निवर्तमानम् ।
स्वयं लयं याति बलं रसेऽस्मिन् कृतार्थता साऽस्य निरात्मता च ॥८२॥

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74. The bala now becomes a mate to the Ātmā and gets engaged in building up different forms and claims equal status with Ātmā. It develops guna and karma and makes the Ātmā a bhokta.

75. During the period of bhoga, this bala takes the form of Mahān or buddhi tatva and develops ego (ahankāra). The three facets of Akṣara Puruṣa viz. Akṣara Puruṣa, Mahān and ahankāra (ego) and the Kṣara tanmātrās (bhūta mātrās) are then produced.

76. When the bala undergoes Vṛttitvasambandha with Rasa, then it leaves its dormant state and becomes active. In that state it is called Mahān. Through bandha, yoga and vibhūti samsargas, it takes on Rasa and becomes ahankāra and mṛtyu (bhūta mātrās).

77. Yoga, Vibhūti and Bandha samsargas are of two kinds viz. with granthi and without granthi. Without granthi when bala joins Rasa, it results in Akṣara, Puruṣa. The rest will be Kṣara.

78. Santāna Karma is that which is produced every minute and which dies every minute. This Karma produces some new samskāra in Akṣara Ātmā and disappears in Rasa.

79. Mountains, trees, birds, animals, humans and all other things they are the result of Karma which takes the form of Santāna and flow like a stream.

80. The bigger things are built by Karma which undergoes granthibandhana, while flowing like a stream. Originally they are independent balas but samāsanjana karma brings them together and they build up the various things in this Jagat.

81. As long as granthibandha of bala goes on, the material things get created. The bala gets attached to the Ātmā and the things that have been brought into existence by santāna karma become Ātmā's bhogyavastus.

सुप्तं बलं शान्तरसे प्रशान्तमेवास्ति तस्मिन्नमृतेऽमृतं तत् ।
तन्मृत्युना तेन वृते रसेऽस्मिन् न किञ्चिदग्रे जगदेतदासीत् ॥८३॥

न किञ्चिदग्रे जगदेतदासीदिति प्रथासीदिह पुष्करेऽस्मिन् ।
एकैक तत्पुष्करसृष्टिहेतुर्जागर्ति निद्रातिबलं स्वतन्त्रम् ॥८४॥

न सर्वथा भूम्नि रसे समन्ततः प्रसुप्तमेतत्सकलं बलं भवेत् ।
न नोदनाऽस्तीति तथा सति क्वचिद्बलं रसे सृष्टिकरं न जाग्रियात् ॥८५॥

सतीतरस्मिन्नथ पुष्करे तदा रसेन जाग्रद्बलशालिनाऽऽहते ।
रसे प्रबुद्धं बलमत्र पुष्करे लोकत्रयं भावितमेतदीक्ष्यते ॥८६॥

३२. बलस्वापप्रबोधाधिकरणम्

बले बलान्यत्र बलान्तराणि पुनर्बलान्यत्र पुनर्बलानि ।
रसे प्रनृत्यन्ति बलानि नानाविधानि तद्विश्वमिदं विभाति ॥८७॥

आनादिकालादमृते रसे बलं सुप्तं क्वचिज्जागीरतं च नृत्यति ।
सुप्तं च जागर्ति मुहुः प्रबोधितं पुनः स्वपित्येव पुनः प्रबोध्यते ॥८८॥

बलं हि शक्तिः प्रथते रसेऽमृते सुप्ता सदा शक्तिघनेऽवतिष्ठते ।
बलस्य सुप्तिर्द्विविधा रसे भवेदघातजा सा प्रतिघातजाऽथवा ॥८९॥

82. In karma caused by granthi, both granthivimocana karma (Pratisancara karma) and granthibandhana karma (sancara karma) take place. In Pratisancara karma, bala gets merged in Rasa. When it gets merged in Rasa it loses its form. It has done its job during Pratisancara karma and now it has attained mukti. Therefore it has achieved Kṛtārthatā.

83. When bala lies side by side with Rasa in the dormant condition, then it is amṛta in amṛta. Because in that condition of Rasa covered by bala there is no Jagat at all. Therefore everything is amṛta.

84. When Śruti says that there was no Jagat in the beginning, it only refers to Puṣkara which is called Brahmānda. The sṛṣti of each Brahmānda takes place when the bala which was originally in the dormant condition becomes active and functions independently.

85. In the Rasa which is all pervasive, not all balas become active in sṛṣti karma. When the inducement is not there, some balas may not become active at all.

86. That region in which balas are in dormant condition, sṛṣti cannot take place. Sometimes, the disturbed or active condition in some other region affects the calm region and makes the balas active in it. It is in this way the lokatrayī Brahmanda consisting of Sūryaloka Antarikṣaloka and Bhūloka comes into existence.

32. Balasvāpaprabodhādhikaraṇam

87. Bala piles on bala again and again and they dance as it were on Rasa. They are able to build this Viśva with all its varieties.

88. Bala always sleeps in Rasa from time immemorial. It awakens and becomes active. This sleeping, waking up and again sleeping, again waking up goes on for ever.

यदेकदेशानुगतिर्न विद्यते सा सर्वदिक्का: बलसुप्तिरिष्यते ।
शक्तेः स्थिता शक्तिमतीह सर्वदा तस्मादियं सुप्तिरघातजा मता ॥९०॥

अघातसुप्तिर्द्विविधा रसे स्यात् सुप्तिर्महासुप्तिरिति प्रभेदात् ।
स्वयं निवृत्तिक्रमजा तु साद्या मुमुक्षुतद्यत्नवशेन चान्त्या ॥९१॥

द्विधा प्रतीघातजसुप्तिरिष्टा सुप्तिर्महासुप्तिरिति प्रभेदात् ।
घातक्षयोत्थाप्य बला तु साद्या महाबलेऽल्पस्य लयस्तु सान्त्या ॥९२॥

यत् सर्वदिश्यानि बलानि चाहितान्याघ्नन्ति चाश्नन्ति परस्परेण सा ।
सुप्तिर्यथा तुल्यबलाश्रितद्वयाकृष्टेर्विरोधान्न पटोऽनुकृष्यते ॥९३॥

महाशिलां यः प्रतिहन्ति हस्ततः सा नोदना शैलबले विलीयते ।
कांस्यस्वनो नोदनया प्रवर्तितोऽवसीदति स्पर्शवशादिहाङ्गुलेः ॥९४॥

अथाशनायावशतस्तु नोदना विंस्रस्तभागः प्रतिधीयते यदि ।
तदा न सुप्तिः प्रतिघातसंभवेऽप्यस्यान्यथात्वं तु बलस्य संभवेत् ॥९५॥

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89. Bala is called Śakti when it is associated with Rasa and sleeps. This dormant state of bala is caused in two ways. One is its natural state without any force causing it and another caused by a force which stops its motion and brings it to rest.

90. When the bala sleeps without being influenced by any force, we should infer that this occurs only in the direction where no force acts on it. When a force acts on it and stops its activity then, the inactivity will occur only in one direction and not in all directions.

91. When supti (sleeping i.e. inactivity) of bala in Rasa takes place without any force it is of two kinds. One is Supti and another is Mahāsupti. When bala after finishing its creative work, becomes separate, merges in Rasa and disappears it constitutes natural supti. The other one is created by efforts like yogābhyāsa leading to mukti ultimately. While in the former case, there is a chance of bala becoming active itself later, in the latter case, bala never gets reactivated unless there is great effort to activate it.

92. When some other bala stops the activity of a bala then it experiences supti. This is also of two kinds viz. Supti and Mahāsupti. In the first case when the activity of the opposing force disappears, the activity of the affected bala reappears. In this case its supti is called by the same name. But when a bala meets with another mighty bala, the former gets permanently lost in it. This is called Mahāsupti.

93. In this Viśva balas move in all directions and some overpower others which get lost in the mightier ones. Some are of equal strength but act in opposite directions. In this case supti takes place, just a cloth pulled by two equal but opposite forces does not move from its position. But it will start moving the moment one of the forces is withdrawn or changes its strength, the other bala becomes active. Therefore this is not a case of Mahāsupti.

94. When a man knocks at a huge stone, his action gets lost in the strength of stone. When a bronze vessel or bell produces sound vibrations by external force even by touching it with the fingers the sound vibration can be stopped. In this case, the affected thing easily yields to external force. This is a case of Mahāsupti.

95. Some times even after pratighāta i.e. force which tries to stop the activity of a bala, the

बलप्रबोधोऽपि तथा द्विधा स्यादाघातजो घातवियोगजो वा ।
धीप्राणभूतेषु बलप्रबोधः सर्वत्र लोके द्विविधोऽपि दृष्टः ॥९६॥
अग्निर्हि पृथ्व्यां दहनानुगं बलं सुप्तं सदा तिष्ठति तत्र तत् पुनः ।
प्रमथ्य संघर्षणतः प्रबोध्यते बलप्रबोधः स हि नोदनाकृतः ॥९७॥
या नोदनोत्सीदति तत् क्रियात्मना तत्राशनाया पृथिवीबलेन यत् ।
विस्त्रस्तमंशं प्रतिघातुमीहते तेनाऽधरेऽग्निं त्वभियाति नोदना ॥९८॥
अथ स्थितिस्थापकलक्षणं गुणं यदाहुरेतत् सकलं बलं किल ।
उद्बोध्यते घातवियोगतो यतो नोद्बुध्यते घातबले दृढीकृते ॥९९॥
छदिस्थकीलस्थितलम्बलम्बितग्राव्णः स्थितिर्नोदनयोः प्रसुप्तितः ।
तत्रैव हस्ताहितनोदनाबलाज्जागर्ति तिर्यग्गमनानुगं बलम् ॥१००॥
ग्रावा स कीलोत्थविरुद्धनोदनावशात्परावृत्य च तावदेजते ।
यावत्तया नोदनया यियासितं दिशोर्हसेत् सुप्तबलाशनाद् बलम् ॥१०१॥

bala does not go to the state of supti, because the force gets split into many components and these secondary forces move in different directions, get strengthened and appear in a different form.

96. The appearance of bala in the active condition is of two types. One appears as a result of some external banging (force) and another due to the cessation of another force already acting on it and keeping it inactive. For example while in sleep buddhi's activity is stopped. When once the inner force causing sleep ceases to exist then the man automatically wakes up and his buddhi starts functioning. On the other hand he can be disturbed by some force during sleep and made to wake up. The former case is one of घातवियोगज type. The latter belongs to आघातज type. In the same way prāna and bhūta are also affected (like swooning, some parts of the body getting benumbed etc.)

97. The Sruti says "अग्निगर्भा पृथिवी।". Therefore in many created things on the earth Agni is imbedded. Our sages believed that Agni is imbedded in trees and that is why when a force is applied to it like churning (manthana) agni makes its appearance. Similarly we can create fire by rubbing one stone against another. In both cases, we say that Agni which is in dormant condition is activated by an external force.

98. Explaining the process by which the inducing force reaches the Agni inside and makes it active, Ojha says that it is aśanāyā bala that helps the inducing force to maintain its strength and enables it to kindle the fire inside.

99. Pratiṣtha bala is one that keeps a body in the same position. When another bala disturbs it, it gets weakened but gets back its strength as soon as the inducing force is withdrawn and restores the body to its original established position. But if the other force is very strong, the Pratiṣtha bala becomes so much disturbed that it cannot come back to its original active state.

100. When a stone is suspended by a thread whose other end is fixed to a nail in the centre of the roof the stone is at rest because of two equally opposing forces. But a small hit at the thread can make the stone move across.

101. But after moving across it comes to rest because the supta bala which constitutes gravity force eats away the imposed bala and returns it back to the supta condition.

छदिस्थकीलस्थितलम्बलम्बितो ग्रावा पतन्नेव न संपतत्यणु ।
कीलाद्विभागे पतनानुगं बलं जागर्ति साघातवियोगजागरा ॥१०२॥

उत्क्षिप्तलोष्टं दिवमेति नोदनोद्भवल्लघुत्वेन गुरुत्वसुप्तितः ।
घातक्षयोत्थाप्य बलं तु गौरवं प्रबुध्य लोष्टं पुनरत्र पातयेत् ॥१०३॥

अथो यथोद्देशबलं प्रसुप्तं यत्कार्यकालं स बलप्रबोधः ।
बले प्रबुद्धेऽपि बलप्रसुप्तिं बलप्रबोधं पुनरित्थमाहुः ॥१०४॥

अग्नौ प्रबुद्धं दहनानुगं बलं शेते यथोद्देशतया सदा स्थितम् ।
तत्रोपसन्नेषु तु दाह्यवस्तुषु प्रबुध्यते तद्दहतीति गम्यते ॥१०५॥

मञ्चे स्थितानां पतनानुगं बलं प्रस्वाप्यते मञ्चबलेन येन तत् ।
स्यान्नित्यमुद्बुद्धमपि प्रसुप्तवन्मञ्चे विधार्याणि न सन्ति यावता ॥१०६॥

३३. अशनायाधिकरणम्

अथात्मनीदं प्रथमं प्रबुद्धं महत् सदाऽऽत्मन्वि चिराय तिष्ठत् ।
अनेकरूपेण भवत् त्रिधा स्यादिच्छाविकाराऽऽवरणप्रभेदात् ॥१०७॥

इच्छाऽशनाया च तृषा च कामश्चैते समानार्थतया प्रदिष्टाः ।
अन्नार्थिनी वृत्तिरिहाशनायान्नाकर्षणं स्वात्मनि तत्परस्मात् ॥१०८॥

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102. When the force opposing gravity which is produced as tension in the thread tied to the roof is removed, then the stone falls down because the gravity force has been awakened. This is a case of आघातवियोगजनित जागरणम्.

103. When a stone is thrown up, a force (bala) is given to it to oppose gravity. However, this opposing force is continuously made weaker and weaker by the gravity force and ultimately when its effect completely disappears, gravity force alone is active and brings the stone back to the earth.

104. In the above case balaprasupti and balaprabodha both take place. Initially when the stone is forced to move up, the forcing bala causes prasupti in gravity. The moment the stone is out of hand, the jāgaraṇa (prabodha) of the gravity force starts. It kills the decreasing upward force and brings the stone back to the ground. When once it is on the ground there is no further movement because of the resistance of the surface of the earth to its movement. In effect, the gravity force is again in supta condition.

105. When Agni is present in the cinder, it is active but the bala to produce flames lies dormant. When some fuel is put on the fire, it catches fire and the dahanabala of Agni becomes visible.

106. When people sit on a cot, they do not fall down because of gravity force because the cot resists gravity and supports the people. Even when nobody sits on the cot, the capacity to resist the gravity force is all the time there but now it is in a supta condition.

33. Aśanāyādhikaraṇam

107. In the Ātmā the bala that appears first is Mahān (buddhi). It remains with Ātmā for a very long time and gets exhibited in various forms. In the first instance it is of three kinds viz. Icchā (desire), Vikāra (change) and Avarana (covering).

या चाऽशनाया स हि काम उक्तो भूमारसः कं सुखमुच्यते कम् ।
नान्नात्परं कं गतिरेव तस्मिन्नमस्तदन्नार्थगतिः स कामः ॥१०९॥

इडन्नमुक्तं यदिषे प्रवर्तते सा वृत्तिरिच्छा परकर्षणं हि तत् ।
आकृष्य चाकृष्य परं तदात्मसात् कृत्वात्मरूपाय समर्थयत्यसौ ॥११०॥

यत्पूर्णमासीदमृतं तदल्पवत् प्रजायतेऽल्पक्रमकर्मयोगतः ।
तामस्य चापूर्णदिशां निवर्तितुं तत्राशनाया भवतीति मन्महे ॥१११॥

यच्चाश्नुते स्वं तदपूर्णदेशं तदन्नमस्याशनमप्यशो वा ।
अशं तदस्मिन्नयतेऽशनाया सा चाशनायाऽभ्ययते यदन्नम् ॥११२॥

अशं तमानीय च तेन यत्स्वं शून्योदरांशं मुहुरश्नुते तत् ।
आख्यायतेऽश्नाति पदेन तत्र प्रपूर्य शून्यं भरते स्वमङ्गम् ॥११३॥

यदाऽत्तुरन्तःप्रविशेदिहान्नं तदोच्यतेऽत्तैव न चैतदन्नम् ।
यदात्मना तत्परिधीयतेऽन्नं तदा तदात्मैव भवेदभेदात् ॥११४॥

यदन्नमश्नाति निजात्मसंमितं तदन्नमात्मानमवत्यशेषतः ।
हिनस्ति तद्भूय इहाद्यते तु यत् तथा कनीयोऽन्नमवत्यलं न तम् ॥११५॥

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108. Icchā, Aśanāyā, Tṛṣā, Kāma are all used in the same sense. Aśanāyā is nothing but the natural desire for food (annārthinī vṛttih). It is the tendency to attract others as anna for it and make it as part of its Ātmā.

109. Aśanāyā constitutes Kāma. The word Kāma is derived as कस्य अमः इति कामः। अमः means gati. Bhumā rasa which means bliss represents Ātmā. Ātmā's gati takes place only for the sake of food. Anna brings immense happiness to everybody.

110. 'इड्' represents anna. The initiative that takes place for acquiring food is 'इच्छा'. It attracts another and makes it, its own. It goes attracting and and makes it part of its own Ātmā.

111. Ātmā which is amṛta was pūrna in the beginning has been limited by Karma (māyā bala) Ātmā always tries to get back its Pūrnata. It is for this purpose aśanāyā develops in it.

112. Now Ojha derives the word Aśanāyā. The origin of Ātmā (Avyayātmā) is Parātpara. It is the limitation of Parātpara (rasa) that creates the ātmā by creating an apūrṇa region in the pūrṇa Rasa ocean. Therefore Para (Avyayātmā) becomes the 'aśa' (anna) of Parātpara. This anna is being dragged into itself (the eater) and therefore it is called aśanāyā (अशं अन्नं अस्मिन्नात्मनि नयते इति अशनाया अथवा अशनं अन्यते स्वयं अशनाभिमुखं भवति इति अशनाया।).

113. 'अश्' dhatu has two meanings. One is bhojana and another is vyāpti. In the former case we say अन्नं अश्नाति. In the latter case we say सुखमश्नुते. Ātmā takes the food and fills up its own vacant regions and thus nourishes its own parts.

114. This is a beautiful verse with a profound idea inside it. When the anna enters the attā (eater), it no longer remains as anna. It becomes part of attā and therefore it is now attā himself. When Ātmā envelops something it becomes itself. In this connection Śankara's statement may be recalled.

"यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित्। Here Brahman is the attā and our Ātmā is anna. This is Ātmārpaṇa.

सर्वं यथा कर्षति वा स्वमन्नं तथा पराग् वा कुरुते क्व चान्नम् ।
द्वयं तदेकं नु निराक्रियाया आकृष्टिरूपान्तरता प्रतीतेः ॥११६॥

तत्राभिबुद्धिर्ह्यशनेऽभिमानोऽथेच्छाऽथ कर्तव्यतया क्रिया च ।
इत्थं तु पञ्चावयवाऽशनाया स्याज्ज्योतिरारभ्य धृतिं नु यावत् ॥११७॥

विस्रस्य तु ज्योतिरिहात्मनश्चेदग्रेऽशनस्याभिमुखं प्रयाति ।
सैषाऽभिबुद्धिस्तमशं ततोऽभिव्याप्नोति तद्रूपतयाऽभिमानः ॥११८॥

तेनात्मविस्रस्त विभागपूर्त्यै या बुद्धिरिच्छा खलु साऽथ यत्नः ।
कर्तव्यताऽऽत्मोदरसक्तिरस्य क्रिया ततोऽन्नं भवतीदमात्मा ॥११९॥

द्विधाशनाया भवतीयमस्यात्मनोऽन्यभुक्तस्य तथाऽन्यभोक्तुः ।
स क्षीण आत्मा तु दरिद्र उक्तो योऽन्येन भुक्तः कलया क्वचित् स्यात् ॥१२०॥

स चाशनाया वशतः स्वहीनां कलां भरत्येष न वृद्धिमेति ।
क्षीणोऽथ यावत् स ततोऽधिकान्नं गृह्णन् पुनर्वृद्धिमुपैति काले ॥१२१॥

Ātmārpaṇa is the only way by which one can get Advaitasiddhi.

115. If the quantity of food taken is in conformity with that is actually required by the Ātmā, then it nourishes the Ātmā in all ways. On the other hand if the quantity is in excess of what Ātmā requires then it harms the Ātmā. That is why in Vedas Anna is called Kanīya (small).

116. Ātmā takes in whatever food it wants. If more food is thrust on it, it rejects it by vommiting it. The word Karṣana applies to both cases. In one case it is taken in and in the other case it is taken out. Both are actions of aśanaya bala only.

117. Aśanaya has five avayavas (organs). They are 1. भोजनाभिमुखीबुद्धिः 2. अभिमानः 3. इच्छा 4. कर्तव्यता and 5. कर्तव्यताद्वारा प्रेरितक्रिया. They extend from Jyotis to Vidhṛti.

118. Ojha explains the above terms.

When Ātmā which has the form of jyotis gets spread out and goes after food, then this tendency of Ātmān is called Abhibuddhi. Then this jyotis pervades the entire food. This action is Abhimāna. Which means Abhi-on all sides māna-manana (अन्नस्य सर्वतोभावेन मननम्).

119. Then a desire arises in buddhi to make good the loss of its own parts by the previous act of spreading (Visramsana). This is called Icchā. Then it makes the required effort to do what is to be done. This is called Kartavyatā. Then it takes in the food and makes it its own self. This is Kriyā.

120. Aśanāya bala which has five avayavas is always close to Ātmā. It is mainly of two kinds. One is, that which loses its identity by becoming the food for another. The second one is its aśanāya bala. For example if somebody borrows money from another and is not able to return it he becomes bhukta ātmā to the loan giver, who becomes a bhoktā of his Ātmā as well as his aśanāya bala. The victim now remains as a man of daridra or emaciated Ātmā. He is an Ātmā for name's sake only.

121. The man whose Ātmā has become the anna for another has emaciated Ātma kalas and does not grow into a full man. In course of time he takes more anna, grows and gets full stature.

अथान्न भोक्ता क्रमशोऽशनायावशादिहान्नं स्ववशे करोति ।
तेनाऽयमात्मा क्रमशोऽभिवृद्धः पुनर्महानेव पुनर्महान् स्यात् ॥१२२॥
रसः समत्वं विषमत्वमस्मिन् बलं तदेतद् द्वयमत्र चिन्त्यम् ।
वैषम्यमायाति बलेन यद्यद् रसेन साम्यं पुनरेति तत्तत् ॥१२३॥
समत्त्वमात्मा विषमत्ववृत्तेः साम्याय तस्माद् भवति प्रवृत्तिः ।
भरन् विरिक्तं त्वतिरिक्तमंशं समुद्धरन्नेव समीक्रिया स्यात् ॥१२४॥
बलस्य मृत्योर्मरणस्वभावाद् भवेत् परेणाहरणाच्च रिक्तम् ।
ऊने स्वभक्ते च समीक्रियार्थात्स्वांशप्रदानाच्च भवेद् विरिक्तम् ॥१२५॥
यावद्रसस्यावरणात् कृतात्मता तावद्बलस्यायतनं नियम्यते ।
स्यात्तत्र चेदायतने विरिक्तता तदाशनाया समतामिहार्पयेत् ॥१२६॥
विरिक्तताया अतिरिक्तताया अप्यस्ति सर्वायतनेषु सीमा ।
सीमानमुल्लङ्घ्य भवेद् विरेकाऽतिरेकयोरर्थविनाश एव ॥१२७॥
स्वं रिक्तमंशं भरते यदन्यतो बलात् तदन्तर्यमनं समीक्रिया ।
स्वस्यातिरिक्ताच्च परस्य रिक्तकं भरन्नुपांशुः क्रमते समीक्रिया ॥१२८॥
उपांशुरन्तर्यमनं च सर्वदा प्रत्यर्थमस्त्यव्यभिचारतो द्वयम् ।
सर्वेऽपि तस्मात्परतोऽर्थमाहरन्त्यनुक्षणं चाधिकमुत्सृजन्त्यपि ॥१२९॥

122. He then becomes anna bhoktā and aśanāya bala builds up in him and so he brings anna under his control. As a result he grows into full man and again becomes Mahān.

123. Rasa keeps the same form everywhere. On the other hand bala by nature exhibits different forms at different places and at different times. If we go deep into this, we find it is bala which produces all changes in life and it is Rasa that brings the situation back to the balanced state.

124. Ātmā which is all the time in a balanced state acts whenever there is imbalance created by bala. It parts with its excess to make good the loss at other places and thus effects a balance.

125. The loss takes place due to three reasons. The first reason is bala is by nature mortal (martya). The second one is when another bala takes away the food meant for it, it loses its original strength. The third reason is that sometimes voluntarily it parts with its anna to another who is needy and suffers a loss of its own food.

126. In the ocean of Rasa, limitations are created by māyā bala. Wherever the bala envelops Rasa, in those regions, Ātmabhāva is created. To the extent of Ātmā's prevalence, bala's region is kept under control. When there is deficiency in the region of occupation of balaviśiṣta Rasa, then aśanāyā comes into action and fills up the deficiency and brings balance in that region.

127. In all regions of occupation excess or deficiency takes place within limits. If the limit is exceeded, the substance loses its form.

128. This act of making up the deficiency at one place by bringing food from another place through aśanāyā bala is called antaryamana. It is an action meant for producing balance (samīkriyā). Upāmśu is another samīkriyā in which the deficiency at another place is filled up by a bala which sheds its excess for making up the deficiency at the other place.

सूर्यः समन्तादप आहरत्यथ प्राणं च सर्वस्य यथा हरत्ययम् ।
तथाऽखिलेभ्योऽप्यनिशं ददात्यपः प्राणं च सर्वेषु निवेशयत्सौ ॥१३०॥
चराचरप्राणिशरीरवर्तिनो देवाश्च भूतानि च धीश्च सर्वतः ।
क्षरन्ति चामुत्र सरन्ति संततं प्रतिक्षणं चाददतेऽमुतः समम् ॥१३१॥
उपांशुरन्तर्यमनं च यद्द्वयं प्रत्यात्मदोलायितमित्थमीक्ष्यते ।
तदिष्टमस्मिन्नशनायया कृतं त्वस्मिन्परस्मिन्नपि यन्नयत्यशम् ॥१३२॥
उपांशुरन्तर्यमनं च यद् द्वयं द्वयोर्विभेदेन तदर्थयोः क्वचित् ।
क्वचित्पुनः स्यादुभयं तदेकस्यार्थस्य वृत्तिद्वयसंभवादपि ॥१३३॥
द्विष्ठं यदेतद्द्वयमस्ति तर्हि प्राणस्तथाऽपान इति प्रसिद्धिः ।
एकस्थमेतद्द्वयमस्ति तर्हि प्राणस्तथोऽदान इति प्रसिद्धिः ॥१३४॥

129. Upāmśu and antaryāmī are the forms of aśanāyā bala. They always act on every substance whether visible or invisible. One brings something from another to make up its deficiency. Another sheds its excess for the sake of filling up the deficiency in another bala. This again is a wonderful idea. Nobody should accumulate wealth at the cost of somebody else who is poor. While the poor man should take every action to get rid of his poverty, the rich man should part with his excess money and contribute his might for eradicating poverty prevailing elsewhere. A Jain saint said,

"यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने ।
तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥

There is a practice among Sikhs not to accept alms from anybody without doing some work for him.

ऊपांशु and अन्तर्याम are two ग्रह (vessels for keeping Somarasa) in Somayāga. We shall deal with them when we take up Karmakānda.

130. The sun moves in the sky and attracts the waters from the earth through his rays. The Śruti names him as the prāna of prajas ("प्राणःप्रजानामुदयत्येष सूर्यः" - R.V). He is therefore responsible for the prāṇa which supports us. At the same time he takes away the prāṇas where it is excess and delivers it at places where there is deficiency. He absorbs water from the oceans and brings rain to the needy places. In this way he is the taker of prānas (āhartā) and also giver of prānas. (cf. "निवेशयन्नमृतं मर्त्यं च" - R.V).

131. Between the sun and the prajas there is always ādāna (taking) and visarga (giving up). The Devas who preside over our indriyas, the bhūtas which form our sarīra and our buddhi are all given to us by sun through his rays. Because they are Kṣaras and therefore constantly leave the sarīra also and go to the sun. In turn sun constantly replenishes them in our body. In this way giving and taking up go on between the prajas on the earth and the sun.

132. In this way Upāmśu and Antaryamana (परस्मै प्रदानं आदानं च) are both present in every Ātmā and work in opposite directions like an oscillating swing. They are the actions of aśanāyā bala. It works for its own food as well as for feeding another with food.

133. Upāmśu and Antaryamana work in two ways. In one case, one bala gives its excess to another bala and in turn some other bala feeds it. In the second case, the same bala takes as well as gives.

अन्यद्बलं प्राणनवृत्ति यत्स्यादन्यत्तथाऽपाननवृत्ति दृष्टम् ।
अपेक्षते तद्द्वयमत्र मात्रां व्यानस्य तद्ध्यायतनं तयोः स्यात् ॥१३५॥
व्यानस्य चाणुत्वमहत्त्वभेदाद् रिक्तातिरिक्तत्वविशेषतो वा ।
अश्नाति सर्वोऽल्पमनल्पमर्थं तदल्पताधिक्यमितिश्च सिद्धा ॥१३६॥
उक्तं यदत्रायतनं तयोर्द्वयोर्न तद्रसस्यावरणं विना भवेत् ।
तस्मात्तमोमानधृतात्मनि ध्रुवं सदाशनाया भवतीति मन्महे ॥१३७॥
एकं बलं प्राणनवृत्ति यद्भवेत्तदेव लब्ध्वा प्रतिपन्थिनोदनाम् ।
पश्चादिहोदाननवृत्ति जायते गतिर्विरूद्धैकगता ततो भवेत् ॥१३८॥
व्यानस्य नभ्यस्य कृतात्मनः कृता सा नोदनैकस्य गतौ विरोधकृत् ।
तस्मात्तमोरूपधृतात्मनि ध्रुवं सदाशनाया भवतीति मन्महे ॥१३९॥
यथा खलु प्राणिशरीरनिष्ठव्यानेऽल्पकात्मन्यधिकात्मके वा ।
सौरं बलं प्राणनवृत्ति दृष्टं तद्वत्सदापाननवृति भौमम् ॥१४०॥
सौरं बलं प्राणनवृत्ति यत्स्यात्तदेव तु व्यानमुपेत्य भूयः ।
उदानवृत्या पुनरूर्ध्वगामि प्रजायते तद्द्वयमत्र दृष्टम् ॥१४१॥

134. Upāmśu and Antaryamana go under the name Prana and Apāna when they take place in two different balas. When they take place in the same bala, they go under the name Prāna and Udāna.

135. Prānana is taking in and apānana is giving up. These two are different balas. The mātras in them are controlled by another bala called Vyāna. It is Vyāna that supports both Prānana and Apānana. (cf. "न प्राणेन नापानेन मर्त्यो जीवति कश्चन। इतरेण तु जीवन्ति यास्मिन्नेतावुपाश्रितौ॥" - कठोप. 5.5).

136. Because of aṇubhāva (very small) and mahadbhāva (very big) of Vyāna bala, the consumption of food by the Ātmā is small quantity or big quantity. If Vyāna bala's mātra is more, more food is consumed and it is enjoyed more. When its mātra is less, small quantity only is consumed. This is the reason for some people consuming more and some consuming less. Prāna-Apāna vṛtti also is commensurate with Vyāna mātrā.

137. When the Vyāna bala takes the aṇu form, it cannot provide support to Prāna and apāna. Therefore the āvarana bala enveloping Rasa provides the support for the firm establishment of aśanāyā bala in the Ātman.

138. The bala which activates prāṇana, gets affected and becomes a force causing movement in the opposite direction and produces Udānavṛtti which takes place in that direction.

139. The Vyāna which is stationed in the nābhi-kendra and accompanies the Ātmā is the one which produces the force causing motion in the opposite direction. This is the natural property of Vyāna which is also a bala. Therefore aśanāyā bala is supported by Ātmā (Rasa) which is enveloped by tamoguna which forms Ātmā's āvarana.

140. According to the measure of Vyāna in the śarīra, prāṇana and apānana take place. Of these prāṇana (taking in) is a bala whose origin is sun. Apānana (visarga i.e. rejection) is a bala of earthly origin. Both these dharmas are natural processes taking place in our system.

कृमेः पशोः पञ्चजनस्य यच्छिरो यात्यूर्ध्वतः प्राणकृतं तदिष्यते ।
न प्राणिनां वर्ष्म तु विप्रकृष्यते क्वचित्पृथिव्यास्तदपानकर्मणा ॥१४२॥
प्राणो न चेदत्र भवेत्तदा शिरो न प्राणिनां भूमित उत्थितं भवेत् ।
न चेदपानोऽत्र भवेत्तदा वपुः समुत्थितं सूर्यगतं तदा भवेत् ॥१४३॥
पृथ्वी निजव्याननिबद्धविग्रहा संवत्सरेऽर्केण च संनिकृष्यते ।
क्वचित्पुनस्तेन च विप्रकृष्यते तत्प्राणनापाननवृत्त्यपेक्षया ॥१४४॥
प्राणो न चेदत्र भवेत्तदा मही सूर्यादसंबन्धवशात्क्वचिद्व्रजेत् ।
न चेदपानोऽत्र भवेत्तदा मही क्षणेन सूर्ये पतितालयं व्रजेत् ॥१४५॥
सुर्योऽप्ययं व्याननिरूढविग्रहः प्राणे न सोमं हरते समंततः ।
अपानतोऽग्निं वितत्यनुक्षणं प्राणन्नपान्निव तप्यते सदा ॥१४६॥
प्राणो न चेदत्र भवेत्तदा रविर्निर्वाणमेयान्न चिरादनिन्धनः ।
न चेदपानोऽत्र भवेत्तदा रविर्वृद्धोऽपि नाग्निं जनयेदघर्षणः ॥१४७॥
उदानवृत्तिः पुनरत्र सर्वतः साधारणी प्राणमपानमप्यनु ।
यदेति तत्प्राणनमाह तं पुनः प्रेयात्परावृत्य तदित्युदानकम् ॥१४८॥

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141. Saurabala causes prānana vṛtti and it reaches Vyāna and returns as Udāna and moves up. Both these occur in our system.

142. In the case of worms, animals and manuṣyavarga (Pancajana consisting of men belonging to the four varṇas and niṣādas) lift their head up for receiving the Saura bala for praṇana as as result of Saura prāna's attraction. On the other hand their śarīra remains bound to the earth because of apānana karma caused by the earth.

143. If prāṇa were not there, the head of prānīs, cannot remain lifted up from the earth. If apāna were not there, the body of the prānīs cannot remain bound to the earth i.e. they will be lifted up towards the sun.

144. The prāṇana-apānana karma applies to sun, earth etc. In the case of the earth while Vyāna enables the earth to keep its form, its motion round the sun takes it nearer to the sun and also takes it farther away from the sun during the course of one year. This takes place for the sake of prānana and apānana. During prānana it receives saura sampatti and gets emaciated during the apānana process because it goes away from the sun.

145. If praṇa bala were not there, the earth will lose its connection with the sun and drift in some direction. If apānana bala were not there the earth will directly reach the sun and merge with it.

146. Sūrya also gets his form protected by Vyāna and through prāṇana collects Soma (his food) from the surrounding region. Through his apānana karma he spreads agni outside and shines always as a result of prānana and apānana karma.

147. If prānana karma ceases in the sun, he will soon run out of fuel and disappear. If there is no apānana karma in him, there will be no interaction between prāna and apāna and no agni will be generated by the sun throughout his life.

148. Udāna always helps both prānana and apānana. When prānana takes plae, air enters in.

अपानवृत्तेर्यदुदाननं तत्समानशब्देन वदन्ति वृद्धाः ।
तत्प्राणनं यत् तदपानशब्दं भिन्नोऽत्र शब्दः प्रतिपत्तिहेतुः ॥१४९॥

तदेकतः प्राण उदान एवं तदन्यतोऽपानसमानयुग्मम् ।
व्यानोऽन्तरस्थः क्षमते तदित्थं बलानि सर्वत्र भवन्ति पञ्च ॥१५०॥

उपांशुकान्तर्यमने ग्रहौ स्तो ग्रहे सदोपांशुसवे तृतीये ।
ग्रहत्रयं सर्वगतं यदिष्टं तेनेदमादाय ददाति सर्वम् ॥१५१॥

उपांशुरन्तर्यमनं यतः स्यात्सर्वत्र तस्माद्बलपञ्चकं स्यात् ।
ग्रहौ पुनस्तौ भवतोऽशनायामेकामुपाश्रित्य तदेति चिन्त्यम् ॥१५२॥

तेनेदमाकर्षति सर्वमन्नं सर्वं परस्मा अशनं ददाति ।
सर्वस्य पुष्टिः कृशता च दानादानाल्पताधिक्यविशेषतस्तः॥१५३॥

कृशस्य सेच्छायतनप्रपूर्त्यै पुष्टस्य सेच्छायतनप्रवृद्ध्यै ।
इत्थं द्विधेच्छास्ति रसं ग्रहीतुं तपःश्रमौ चान्यबलं ग्रहीतुम् ॥१५४॥

अथाशनाया द्विविधा परेषामाकर्षणं वा चिरमेकवृत्तिः ।
बलं त्रिधापि क्षणिकं चिरायानुवर्तते तत्तपसा श्रमेण ॥१५५॥

When apānana takes place, air gets out that is udanāna.

149. Udānana of apanavṛtti is called Samāna. Though all are gatis only, to distinguish the different directions of motion, different words are used like, prānana, apānana etc.

150. At one place they are called prāna and udāna. At another place they are called apāna and samāna. Vyāna is in the middle and all the five balas viz. prāna, apāna vyāna, udāna and samāna do their functions.

151. Upāmśu and Antaryāma are grahas in Somayāga (Grahayāga). Grahas are actually vessels in which Somarasa is kept for offering in Agni. There are forty such grahas in Somayāga. Upāmśu represents prāna, and Antaryāmā represents Udāna. There is a third graha called Upāmśusava which represents Vyāna. In Somayāga Upāmśusava represents the stone on which the pieces of Soma creeper are kept and crushed. Upāmśu represents movement of the crushing roller forwards. Antaryama represents the movement of the crushing roller backwards. The whole process is meant to represent the interaction of prāna and udāna against the background of vyāna. This is the essence of the verse.

152. Upāmśu and Antaryama are present for the same reason as the reason for the presence of all the five balas. But it is important to remember that the above grahas depend on the aśanāyā bala.

153. It is aśanāyā bala that attracts all types of food and also distributes it to others. The nourishment or emaciation of the various parts of the system depends on the liberal or meagre nature of the dāna ādāna process.

154. The desire to take food (rasa) takes place in two ways. In one case it is meant to make up the deficiency in some region. In the second case it is meant to feed more food to an already well nourished region. Tapas and śrama are meant for taking in balas from another region.

155. In this way aśanāyā is of two kinds. One to take food for making up the deficiency and another to take food for further nourishment of an already nourished part. Bala is of three kinds viz.

यदिच्छति श्राम्यति तप्यते तपस्ततः क्रिया यज्ञ इति प्रवर्तते ।
यज्ञः स भाति त्रिविधं यदक्षरं न चाक्षरादन्यदिहास्ति किञ्चन ॥१५६॥

प्रजा स यज्ञा खलु सृज्यतेऽखिला यत्सृज्यते यज्ञत एव सृज्यते ।
यथा स यज्ञोऽयमुदेति सर्वतस्तथाक्षरे कर्म विशिष्य दृश्यते ॥१५७॥

सदक्षरं तस्य यदस्ति सत्त्वं तदेतदुक्तं विविधैः प्रकारैः ।
इच्छैव शक्तिर्मतमत्र सत्त्वं तयाभवत्सद्भवतीह भूमा ॥१५८॥

३४. विक्षेपाधिकरणम्

विक्षेप एवोत्क्रमविक्रमाक्रमा लयः क्षयः कर्म च विक्रिया क्रिया ।
विस्रंसनोच्छित्ति विनाशनिर्गमा गतिः समानार्थतया मता इमे ॥१५९॥

विक्षेप वृत्तिर्जडचेतनस्था तदुद्भवे प्राणमुखाः पुरोक्ताः ।
स्युर्वायवः पञ्चसमं निमित्तं जडेषु भूतेष्वपि चेतनेषु ॥१६०॥

तत्कर्मयोनिः खलु पञ्चधा स्याद्विशेषतो जन्तुषु चेतनेषु ।
धृतिश्च श्रद्धा च सुखाशनाया ज्ञानाशनायार्थचयाशनाया ॥१६१॥

Icchā, Tapas and Śrama. However it is ephemeral and therefore shortlived. But Tapas and Śrama have the capacity to channelise the kṣanika bala into a stream and keep it in that form for a long time.

156. When Ātmā desires, he undertakes Tapas and Śrama. Then Kriyā takes place in the form of Yajñā and Akṣara Puruṣa in three forms comes into existence and there is nothing other than Akṣara in this Samsāra.

157. The Prajā is created together with Yajñā and the creation itself takes place through Yajñā. Just like Yajñā comes into existence everywhere, in the same way Karma appears in various forms in Akṣara Puruṣa. (cf. "सहायज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः। अनेन प्रसाविषयध्वं एष वोऽस्तिषृकामधुक्॥" - भ.गी 3.10).

158. Akṣara Puruṣa has nityasattā. His bala has been described in various ways. It is said that Icchāśakti is his bala. When he is balaviśiṣta he becomes bhūmā (all pervasive).

34. Vikṣepādhikaraṇam

159. Vikṣepa, Utkrama, Vikrama, Ākrama, Laya, Kṣaya, Karma, Vikriyā, Kriyā, Visramsana, Ucchitti, Vināśa, Nirgamagati are all synonymous.

160. Vikṣepa is a tendency that is present both in cetana and acetana things. Vikṣepa is a tendency which precedes kriyā. Prāna and its accompanying vāyus are the main balas which give rise to Vikṣepa. These vāyus are present both in cetana and acetana bhūtas. All these are equally responsible for causing vikṣepa.

161. The above five prānas are responsible for initiating karma. In the case of cetana prānīs there are five more entities which cause karma. They are 1. Dhṛti (the power to support) 2. Śraddhā (intense devotion to karma) 3. Sukhāśanāyā (i.e. desire to acquire happiness) 4. Jñānāśanāyā (desire to acquire knowledge) and Arthacayāśanāyā (desire to acquire wealth).

162. Bala cannot exist without any support (ādhāra). Bala cannot function without support.

धृतिं विना नो लभते बलं क्वचिद् धृतिं विना नैष बलं प्रयोजयेत् ।
धृतिं विना वा न बलेन युज्यते धृतिर्हि विक्षेपणयोनिरिष्यते ॥१६२॥

प्राणं ह्यपानं च निरुध्य मध्ये व्यानो यदा तिष्ठति निश्चलः सन् ।
तदा प्रसादेन परेण धृत्या जीवो लभेतात्मबलं यदिच्छेत् ॥१६३॥

तत्रैव यत्र प्रणिधीयते बलं प्राज्ञेन तच्चेद्विधृतं भवेदलम् ।
तत्तर्हि विक्षेपबलेन युज्यते न चाधृते वस्तुनि कर्म कल्पते ॥१६४॥

यात्वात्मनः स्याद्विधृतिर्धृतेऽर्थे तामेव निष्ठामिति नारदाय ।
ताण्ड्यश्रुतौ प्राह सनत्कुमारः श्रद्धा हि निस्तिष्ठत एव भाति ॥१६५॥

क्षेत्रज्ञनामा पुरुषोऽस्ति जीवः स षोडशी चान्द्रमसो निरुक्तः ।
प्रज्ञामयः प्राज्ञ इहास्ति चान्द्री प्रज्ञा ससत्याऽन्यगता हि श्रद्धा ॥१६६॥

श्रद्धा परस्मिन्निहिता द्रवात्मा यतस्ततस्ता उदिता इहापः ।
तत्सत्यमन्तर्यमनाक्षरं यत् स एष विक्षेप बलस्य योनिः ॥१६७॥

Without ādhāra, bala cannot unite with another bala (for example to form a stream of balas). Therefore dhṛti is the yoni (origin) of Vikṣepa.

163. Prāna and apāna are blocked by vyāna which is motionless. Dhṛti makes its appearance at that time and it grows in strength. As a result Ātmabala increases. It is common experience that when a man lifts a weight he holds his breath and increases his capacity to lift the weight. It is vyāna that gives him this strength. Vidhṛti is its form.

164. When a man applies his bala on a body, his Prājñātmā tries to have full control on the bala. In other words it acts as its support (dhṛti). Then vikṣepa bala which precedes karma comes into existence. No karma is possible without the operation of dhṛti.

165. When Ātmā takes on and supports substance, then it is vidhṛti that causes its sattā. It is this state that Sanatkumāra names as Niṣthā in his upadeśa to Narada referred to in Tāndya Śruti (Chān up). Sanatkumāra says that Satya originates from Vijñāna. Vijñāna originates from Mati. Mati which will be explained later originates from Śraddha. Śraddha's origin is Niṣthā. Niṣthā is caused by Kṛti Kṛti is caused by Sukha. Sukha is caused by Bhūma (all pervasive bliss). Here Niṣthā means only dhṛti. Only when Niṣthā is present Śraddha comes into existence (cf. "यदा वै निस्तिष्ठति अथ श्रद्धाति निष्ठात्वेव विजिज्ञासितव्या।" Ch.Up).

166. Now Ojha begins explaining the word Śraddhā. Sanatkumāra explaining these terms ends up with Bhūma as the final cause. This Bhūma is no one but Kṣetrajña Puruṣa who is again Jīvātmā only. The word Bhūma has been used there only to point out Jīva-Brahman unity. Though normally we understand Jīvātmā as Prajñātmā or Bhūtātmā, because on this Prajñātmā Cidātma's Caitanya is reflected, Jīva and Kṣetrajña Puruṣa are in that respect the same. The Prajña of Jīva has its origin in Candramandala and therefore, Prājña is also named Cāndramasātmā. Just like candra has sixteen kalās, in the same way the Jīva also has sixteen kalās. When Prajñā, blessed with Satya moves towards another viṣaya it is called Śraddhā.

167. When Śraddhā is shown in another person or another viṣaya, by its very melting nature, it becomes water. ("श्रद्धा वा आपः"). Satya is antaryāmī in Akṣara, and he (Akṣara) becomes the yoni (origin) of Vikṣepaṇa karma.

श्रद्धामयोऽयं पुरुषोऽस्ति यस्मिन् श्रद्धास्ति यस्यैष भवेत्तदात्मा ।
श्रत्सत्यमुक्तं निजसत्यमस्मिन् धत्तेऽर्धसत्ये हितमात्मसत्यम् ॥१६८॥

सत्यद्वयं चेदिदमेकभूतं श्रद्धावशात्तर्हि मतं तदस्य ।
मत्वा विजानाति ततोऽस्य सत्यं धत्ते स विज्ञानरसः प्रसादः॥१६९॥

धृतिः परं स्यात्तदतोऽक्षरं स्वं श्रद्धानमन्तर्यमनाभिधानम् ।
प्रज्ञामतिः सार्थगता निजास्यामर्थस्य विज्ञानमुपैति सत्यम् ॥१७०॥

यत्रैतदन्तर्यमने निजान्तर्यामी धृतिं याति ततोऽवधाय ।
अर्थस्य च स्वस्य च सूत्रतारतम्यं प्रतीयात्कृति साध्यतां च ॥१७१॥

यत्रैतदन्तर्यमने निजान्तर्यामी धृतिं नैति स नैक्यमेति ।
न तत्र विक्षेपबलेन किञ्चित् कर्तुं समर्थो भवतीह कश्चित् ॥१७२॥

यादृक् स्वमन्तर्यमनं ततोऽन्तर्यामी विशिष्टोऽस्ति परस्य यस्य ।
तस्मिन्निजान्तर्यमनप्रयोगः श्रद्धा परा सा च बलोदयाय ॥१७३॥

सुखाशनायैव तु कर्मयोनिः सुखानुबन्धादिह चेतनोऽयम् ।
प्रवर्तते कर्मसु सर्वलोकः सुखं न पश्येन्न कदापि कुर्यात् ॥१७४॥

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168. When a man bestows śraddhā in some activity, physical or mental, his Ātmā becomes that activity itself (Śraddhāmaya Puruṣa). He does not see the doṣas in that activity (दोषदर्शनानुकूलप्रतिबन्धकवृत्तिः श्रद्धा). Śrat means Satya. He deposits his Ātmāsatya (which is antaryāmirūpa) on the other person. This Ātmāsatya is nothing but Śraddhā.

169. When the two Satyas (Satya of the depositor and the Satya of the receiver) become one through the medium of Śraddhā, then it is called 'Mata' of the person. That is why Sanatkumara told Narada that Mati is the cause of Śraddhā. Mata has two meanings. Mata means mānanīya that is the man in whom we are attached through Śraddhā becomes respectable person for us. 'Mata' also means Svābhimata i.e. accepting another's Upadeśa as our own view. When we make it our own view we are enlightened by it.

170. When the Ātmā which is Akṣara rūpa and Satya is supported by antaryamana bala which is śraddhārūpa then viṣaya enters the Prajñarūpa mati, and Vijñāna results which becomes one with Satya. That is why the Śruti says, "श्रद्धया सत्यमाप्यते।".

171. When the Antaryāmī Ātmā gets dhṛti with antaryamana bala and becomes one with it, then he gauges the strength of the bond between him and another substance and understands also difference between his own strength and the strength of the substance and decides whether he can undertake the work pertaining to that substance. For example a man gauges his own strength before lifting a weight and proceeds to lift it only when he becomes confident of lifting it.

172. When the Ātmā does not get dhṛti (support) in antaryamanabala and does not become one with it, he will not be able to do anything with his vikṣepa bala.

173. If one is convinced that compared to his Antaryamī, the Antaryamī (Akṣarātmā) of another person is viśiṣṭa (special type), he dedicates his own Antaryāmī to that of the other and as a result śraddhā bala develops in him.

174. Everybody gets involved in Karma as a result of aśanāyā for sukha. Therefore we may say that

यत्कर्म कृत्वा सुखमाप्तुमीष्टे यत्कुर्वतो वास्ति सुखानुभूतिः ।
या वा क्रिया या च धृतिः सुखा स्याच्छ्रद्धा सुखा चेत् बलमेति कर्तुम् ॥१७५॥
तज्ज्ञानसिद्ध्यै क्वचिदर्थसिद्ध्यै कर्म द्विधैवोभयथाऽपि तत्र ।
सुखोपलब्धिः परमार्थसिद्धिस्तदर्थताज्ञानधनादिषु स्यात् ॥१७६॥
धृत्या दयश्चेतनमात्रनिष्ठा इतीह साध्वी न धृतिः परेषाम् ।
जडेष्वपीमे समवद्भवन्तीन्द्रियाद्यभावात्तु न तत्प्रतीतिः ॥१७७॥
सर्वत्र सत्यं समवत्प्रपद्ये श्रद्धाधृती सत्यकृते भवेताम् ।
मिथोऽनुसारादपसारतो वा संप्रीतिविद्वेषणयोः प्रसिद्धिः ॥१७८॥
चिदन्वयाज्ज्ञानमथान्नभोगादर्थाभिसन्धिश्च समं समेषु ।
प्रज्ञान कर्म व्यतिरिच्य सर्वं कर्मैव सर्वत्र समं प्रपद्ये ॥१७९॥
अथ प्रणोदो गति वेग वृत्तयो भावश्च विक्षेपबलानि पञ्चधा ।
महद् गतानि क्षणिकान्यमूनि तैः कृत स्वरूपा बहुधोदिताः क्रियाः ॥१८०॥
स्यान्नोदनाऽन्यत्र बलोपधानं संस्कार एषोऽस्ति स पञ्चरूपः ।
घातादनाघातयुतेरदृष्टात् प्राक्कर्मतोऽर्थान्तरपर्य्ययाच्च ॥१८१॥

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the origin of Karma is sukhāśanāyā. Cetana Ātmā for the sake of sukha, gets involved in Karma. If it cannot get sukha, it will never get involved in Karma.

175. When a man wants to get happiness out of Karma, when he enjoys doing that work, when work as well as his dedication to it in the form of dhṛti (niṣṭhā) and śraddhā brings him happiness, then he gets the strength to complete work.

176. Karma is done somtimes for acquiring knowledge and sometimes to acquire wealth. The main object is to get happiness and these two types are expected to bring happiness. Therefore getting happiness is the real incentive for work.

177. Some scholars think that dhṛti, śraddhā etc develop only in Cetana prānīs and not in acetana prānīs. Ojha says this is not a correct view. They appear in all things. Only in acetana things, because there is no indriya vikāsa we have no means of observing these balas.

178. Because Satya pervades everything, śraddhā and dhṛti balas are present in every substance. Wherever these are seen, there is mutual affection and wherever these are not seen, only mutual hatred will be observed.

179. Cit or Jñana spreads everywhere. Everywhere, annabhoga (taking food) takes place both in Cetana and acetana prānīs. People are connected with each other in some way. Except manas predominant karma, all other karmas are done by both jada and cetana prānīs everywhere.

180. Vikṣepa bala is of five kinds viz. Praṇoda, Gati, Vega, Vṛtti and Bhāva. The first form of Vikṣepa bala is Mahat. All others are short lived balas having their support on Mahat. The kriyas which these balas initiate are of many kinds.

181. Pranoda is nothing but nodanā that is, samarpaṇa. It is depositing one's bala at another place by one's effort. It is one form of Vikṣepa bala. It is also called Samskāra. It is again of five kinds. Ghāta, Anaghātayuti, Adṛṣta, Prākkarma and Arthāntaraparyaya.

साघातजा यत्र बलं बलप्रदाद् व्युत्तिष्ठतेऽन्या तु बले समीकृते ।
अदृष्टजा दैवकृताऽथ कर्मणः क्षयोपलब्धावसरा तु कर्मजा ॥१८२॥

संयोग एषोऽस्ति बलाऽभिसंक्रमे हेतुः सहेतुर्यदि शब्दसंभवे ।
संयोगजं कर्म विभागकारणं संयोगिनोश्चेदभिघात उच्यते ॥१८३॥

यदन्यदाहन्यत एतदाहिताघातः परस्मिन् परतः समागतः ।
संस्कारधर्मः स विलीयते न चेद् भोगात् क्षयं यात्यभिघातनोदना ॥१८४॥

अथाऽनभीघातज नोदना हि सा संयोगतो यत्र बलं समर्प्यते ।
व्यासज्य वृत्या तु बलप्रदायिना बली बलोदर्कमिहाश्नुते स्ववत् ॥१८५॥

संयोग एषोऽस्ति बलाभिसंक्रमे हेतुर्न हेतुर्यदि शब्दसंभवे ।
संयोगजं कर्म विभाग कारणं न स्यात् तदाऽसौ सहयोग नोदना ॥१८६॥

कुर्वद्बलं कुत्रचिदन्ययोगतो विलुप्यतेऽन्यत्र बलं विलीयते ।
संस्कारनाशात् पतनं गुरुत्वतः क्वचित्तु योगाद् बलिनोः फलान्तरम् ॥१८७॥

अदृष्टमुक्तं यदलौकिकं भवेदद्धा मनुष्यैरनुपाख्यमस्ति यत् ।
तद्दैवसंयोगकृतं क्वचित् क्वचित् सत्यं क्वचित् कर्मजवासनामयम् ॥१८८॥

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182. When a thing bangs on another and the bala from one is transmitted to another and no bala remains in the former, then it is āghāta that causes nodanā. On the other hand if there is transmission of bala and at the same time some bala remains in the first one, then nodanā is caused by anāghātayuti. In the case where the cause of nodanā is not known it is called adṛṣta or of divine origin. When nodanā is caused by karma getting weakened at one place it is called karmajā. The fifth cause is any one of the above, changing form.

183. Now Ojha explains the differences in the above causes in detail. The union of two things normally causes the transmission of bala from one to the other. When sound is produced in this contact and also there is tendency to separate the contact between the two by the kriya produced in the contact then we call the cause of such nodanā bala as abhighāta.

184. Another kind of nodanā caused by abhighāta is when āghāta caused nodanā is transmitted to another substance and it also experiences āghāta nodanā then if that samskāra dharma is not stopped by touch then the kriyā goes through its natural course of decay and ultimately disappears. For example, we hit a bronze vessel and that goes and hits another vessel then both experience āghāta nodanā and if we touch the vessel, the nodanā kriyā will get destroyed. But if we do not stop it the kriyā takes its own natural course of decay and ultimately dies. abhighāta and āghātā are synonymous words.

185. Now Ojha explains the second kind viz. anabhighātanodanā. When there is no āghāta causing the nodanā bala's activity and because of union with another substance there is transfer of bala in form of wealth food etc. then the sukha produced by such action of nodanā is shared by both the donor and receiver.

186. Even when there is no cause like āghāta for the operation of the nodanā bala and there is no dissection of participating substances in the action, it is also called anabhighāta sahayoga nodanā.

187. In this Ojha is explaining another situation in the operation of nodanābala. Here when the action is on because of hitting another blocking force, the action in the substance stops and the samskara given to it gets lost, the substance is subjected to the third force like gravity and falls down. In the same

उत्पत्तिशिष्टं प्रतिवस्तु धर्मकं सत्यं तथा स्वेन परेण वा कृता ।
स्यात्कृत्रिमा संस्कृतिरेव वासनाऽथागन्तुको दैवतयोग इष्यते ॥१८९॥
या नोदना क्वापि कृता तदादौ प्रदृश्यते यः पुरुषप्रयत्नः ।
तमन्तरेणैव यदुत्तरं स्यात् सान्तानिकं कर्म च कर्मजं तत् ॥१९०॥
संस्कार एव प्रथमेन कर्मणा भवत्यतस्तूत्तरमुत्तरं क्रमात् ।
संस्कारजं कर्म भवत्यतो विदुर्न कर्मसाध्यं किल कर्म विद्यते ॥१९१॥
अथात्मसंयोगगुरुत्वयत्नतो हस्ते खलूत्क्षेपणकर्म जायते ।
तद्धस्तसंयोगवशात् तथा पुनर्हस्ताहिते स्यान्मुसलेऽपि कर्म तत् ॥१९२॥
यज्ञोऽशनायासहितस्त्विहात्मा तन्नोदितः प्राण इह प्रयत्नः ।
पृथ्वीबलं वस्तुगतं गुरुत्वं वेगः सजातीयबलोच्चयः स्यात् ॥१९३॥

way when two people come together in a fight sometimes both fall down as a result of another force produced during the fight and the actions of both come to a stop as a result.

188. Ojha now explains adṛṣṭa nodanā. When there is no earthly cause for the appearance of nodanā bala, then it is called adṛṣṭaja or caused by some divine cause (daivajanitā). We will not be able to explain it in clear terms. This is sometimes Satya and sometimes asatya also (as what happens during a dream).

189. Ojha here explains the circumstances in the case when the adṛṣṭaja nodanā becomes Satya. In every substance that is created, some dharmas are present. These are Satya. That is, natural dharmas of every created substance constitute Satya. If some dharmas are induced in it by artificial means or another force it is called samskara or vāsanā. Other than Satya and vāsanā if some dharmas are picked up by the substance they are adṛṣṭa or of divine origin.

190. When a nodanā bala comes into existence in some place, the cause there is mainly human effort. As a result the kriya comes into operation. On that karma a chain of karmas are built and it becomes a stream of karma. Here the cause of nodanā bala is karma.

191. One of the Vaiśeṣika sūtras of Kaṇāda says that Karma cannot give rise to Karma. ('कर्म कर्मसाध्यं न विद्यते'–1.1.11). Ojha explains that this does not go against his conclusions. The Karma initiated by human effort produces a samskāra in the substance and it is this samskāra that initiates the other succeeding kaṛmas. Therefore this does not go against the sūtra which says Karma cannot give rise to Karma because all the succeeding karmas are samskārajanita and not karmajanita.

192. Karma does not give rise to Karma but it is nodanā bala which is Ātmā-induced that is responsible for the succedding karmas produced. The use of pezzle and mortar fór hulling grains is an example in this case. Here the kriyā constitutes lifting the pezzle and forcing it down on the grains in the mortar. Here Ātmā is very much involved in the initiation of the first kriya. The lifting of the pizzle, the effort, the union of strength in the hand with the pezzle and finally Ātmaniṣṭhā in the act play their roles. The nodanā bala is created as a result of all these and therefore it is not a mere Karma generating another Karma. Two other sūtras of Kanāda are relevant here viz. 1. 'आत्मसंयोगप्रयत्नाभ्यां हस्ते कर्म' and 2. हस्तयोगाच्च मुसलकर्म'–(वै.सू. 5.1).

193. In the above case, the mention of Ātmasamyoga implies that it is bhūtātmā which is yajña rūpa and which is accompanied by aśanāyā. The effort is the inducement in the prāna caused by bhūtātmā

अथाऽभिधाताज्जनिते तु कर्मणि स्यान्मौसलेऽभ्युत्पतने न कारणम् ।
स हस्तयोगो व्यतिरेकदर्शनात् तथात्मयोगोऽपि न हस्तकर्मणि ॥१९४॥

तत्राभिघातान्मुसलानुयोगाद्धस्तेऽस्ति कर्माथ तथात्मकर्म ।
तद्धस्तयोगाच्च तदात्मकर्मसंयोगनाशे पतनं गुरुत्वात् ॥१९५॥

नोर्द्ध्वं न तिर्यग् गमनं च नोदनाविशेषहीने मुसलेऽभिजायते ।
प्रयत्नभेदात्तु भवन्ति नोदनाभेदास्ततस्तूदसने विशेषता ॥१९६॥

तुल्यं शिशोः कर्म च हस्तकर्मणा विस्फोटने कर्म च दग्धवस्तुनः ।
अथाप्रयत्नं चलनं च निद्रितस्यैवं तृणे कर्म च वायुयोगतः ॥१९७॥

मणेस्तु यत् स्याद् गमनं च सूचिकाऽभिसर्पणं चैतददृष्टकारणम् ।
तथाद्य कर्मैतदिषोः प्रणोदनात् संस्कारतोऽन्यानि तु कर्म कारितात् ॥१९८॥

कर्मान्यतैषां प्रतिपद्यते यतः संयोगभेदा युगपन्नसन्ति हि ।
संस्कारनाशे पतनं गुरुत्वतो मध्ये विकारः क्व च नोदनान्तरात् ॥१९९॥

(प्रेरितः प्राण एव वा प्रयत्नः). Gravity helps the fall of the pezzle into the mortar. The union of the hand with the pezzle initiates the karma. Karma proceeds with Ātmaniṣthā and is transferred to the pezzle from the hand.

194. When once the pounding action is in full swing, even the hand cannot be considered as the cause of lifting and dropping. The reaction produced by the mortar helps to some extent the lifting of the pezzle and gravity helps the fall of the pezzle into the mortar. It is here we have Karma producing Karma. In scientific language we say action produces reaction.

195. In the previous case when the action ceases, the reason for it is Ātmā's involvement in stopping the connection between the hand and the pezzle and the pezzle drops down because of its own weight.

196. When the nodanā bala ceases to exist, no motion takes place in the pezzle in the upward or in the horizontal direction. This nodanā is caused by Ātmā's involvement and nodanā bala takes place in accordance with the wish or effort of Ātmā. Because this effort takes place in different ways nodanā bala also is of different kinds. That is why in Karma, differences like throwing out lifting up, rejection, breaking etc. take place (cf. 'नोदना विशेषादुदसनविशेषः' (वै.सू. 5.1.5.10).

197. The child moves its hands, feet etc through Ātmaprayatna. When the mother puts the child in her lap and cleans it or feeds it, then it is mother's nodanā bala that is responsible for the kriya done on the child. When a man is in sleep the automatic movement of hands or legs which sometimes happens, is due to the nodanā bala caused by prāna. When wind blows, the blades of grass get contact with moving wind and move. Here the nodanā bala is caused by Vayu's contact. These are all examples of aghātanodanājanita karma. The same is the case when breaking sound is produced by wood that is put to fire.

198. Now Ojha gives examples of adṛṣtakāraṇajanita nodanā. Some spherical shaped substances move by themselves. Some stones having magnetic characteristics attract iron pieces like needles. These are caused by invisible attracting forces. When an arrow is released from the bow, upto the release of the arrow, it is karma done by the hand with the involvement of bhūtātmā. The subsequent movement of arrow is caused by samskara in the form of nodanā bala acquired by the arrow and is not karmajanita.

199. When a karma proceeds continuously in a direction then we should conclude, that this is possible only by a chain of karmas appearing one after the other. In the case of an arrow moving through

कर्म्मोदियान्नोदनतोऽभिघाततः संयुक्तसंयोगवशाच्च पार्थिवे ।
तेषामभावे तददृष्टकारितं ततोऽन्यथा कर्म न पार्थिवे क्वचित् ॥२००॥
रज्जौ प्रणोदाद्रथकर्म वर्त्मना तूच्चावचेन प्रहतस्य शब्दवत् ।
भूकम्पनाद्येतददृष्टकारितं तदित्थमन्यत्र पृथग् विभावयेत् ॥२०१॥
संयोगनाशे पतनं गुरुत्वादपां तथा प्रस्रवणं द्रवत्वात् ।
अपां च संयोगवशाद् विभागात् तडित्वतः स्फूर्जथु संभवः स्यात् ॥२०२॥
संघात एवं विलयश्च तेजो विशेषसंयोगवशादपां स्यात् ।
विस्फूर्जथुः स्पष्टमिहास्ति लिङ्गं महर्षयश्चापि तथा वदन्ति ॥२०३॥
आरोहणं स्यादिह नाड्यवायुसंयोगतो नोदनपीडनाच्च ।
संयुक्तसंयोगवशाच्च वृक्षेऽभिसर्पणं त्वेतददृष्टमूलम् ॥२०४॥

space and covering a long distance, a chain of karmas come into action one after the other. Otherwise we cannot explain its dropping down somewhere even before reaching the target either by its own weight or by an opposing force stopping it and making it fall. In other words there is continuous transmission of samskāra caused by nodanā bala, as the arrow moves forward. The Vaiśeṣikasūtra "इषावयुगपत्संयोगा कर्मान्यत्वे हेतुः" (वै.सू. 4.1.16) is relevant.

200. Therefore, in earthly substances Karma appears only due to three reasons viz. 1. caused by nodanā bala, 2. transfer of the samskara caused by nodanā bala from one substance to another through contact and 3. abhighāta (āghāta) janita. When the above are not there, then the cause is adṛṣta. In this context the Vaiśeṣika sūtras नोदनाभिघातात् संयुक्तसंयोगाच्च पृथिव्यां कर्म। तद्विशेषेणादृष्टकारितम्। (वै.सू. 5-2.1-2) are relevant.

201. In the case of a chariot drawn by men or horses, the first karma appears in the horses/men by their effort. Then it is transmitted to the rope which is tied to the horses and then by its nodanā, the chariot starts moving. When the ratha is in motion, friction of the wheels with the ground produces sound and that is a case of karma caused by nodanā and abhighāta taking place together. By chance if the earth on which the ratha moves shakes due to tremors, then that is caused by adṛṣtaja nodanā.

202. Vāyu supports waters in the clouds floating in the antarikṣa. While Vṛtra force prevents the waters falling down as rain, Indra force breaks the cloud and the waters come down on the earth as rain and spreads on the ground. Waters come down because of gravity force. The heat produced by the lightning and roaring thunder breaks the ice particles holding the water.

203. Endorsing Kanadās views which are supported by Vedic Ṛṣis, Ojha says here that water particles become dense and also attain the liquid condition due to the presence of agni in waters. The occurrence of lightning and thunder stand proof to the presence of agni in clouds laden with waters. The Ṛṣis viewed this phenomenon in this way. In other words the occurrence of lightning and thunder enabled the Ṛṣis to infer agni in cloud. But the fact is that the water particles in the cloud are electrically charged and when the charge exceeds a limit, discharge takes place to the earth or to a nearby conductor and this is accompanied by lightning and thunder. Sometimes oppositely charged clouds come closer and a huge amount of electric discharge takes place accompanied by thunder and lightning. There are many sūtras in Vaiśeṣika Darśana describing this phenomenon. The following sūtras are relevant here. अपां संघातो विलयनं च तेजः संयोगात् । तत्र विस्फूर्जथुर्लिङ्गम् । वैदिकं च । अपां संयोगाद् विभागाच्च स्तनयित्नोः (वै.सू. 5-2.8-11). (cf. "अप्सु मे सोमोऽब्रवीदन्तर्विश्वानि भेषजा । अग्निंच विश्वशंभुवम्" ॥ (ऋ.वे. 1.2.11)

पृथ्वीवदाभाति हि कर्म तेजसो ऽप्यग्नेस्त्वधोर्ध्वज्वलनं त्वदृष्टतः ।
द्रव्यान्तरेणावरणात्तु तेजसोऽभावस्तमः स त्रिकतो विधर्मि यत् ॥२०५॥

पृथ्वीवदाभाति हि कर्म वायोरमुष्य तिर्यक् पवनं त्वदृष्टात् ।
अदृष्टजं कर्म भवेदणूनामाद्यं हि संस्कारजमुत्तरं स्यात् ॥२०६॥

व्योमाऽथ कालोऽथ दिशोऽथवा गुणाः कर्माणि चैतानि तु निष्क्रियाणि हि ।
तुल्यं मनःकर्म तु हस्तकर्मणा तस्यापि कर्माद्यमदृष्टकारितम् ॥२०७॥

आत्मेन्द्रियाणां मनसोऽर्थयोगात् सुखं च दुःखं च कृतिश्च बुद्धिः ।
तेषामनारम्भ इहात्मसंस्थे मनस्यलं दैहिकदुःखनाशः ॥२०८॥

सहात्मनो यन्मनसोऽपसर्पणं देहाच्च देहे च तथोपसर्पणम् ।
तत् स्याददृष्टादशितप्रपीतयोः कार्यान्तराणामपि तत्र संगमः ॥२०९॥

204. Just like there are nādis (nerves) in the body, our ancients imagined there is a network of nādis built by Vayu which carry water upwards. Water is drawn up by contact with Vāyu or by the effect of heat on water. We also say that sun's rays draw the water particles up. (cf. कृष्णं नियानं हरयः सुपर्णाः अपो वसाना दिवमुत्पतन्ति–ऋ.वे). In the above cases contact with the carrying agent (Vāyu, agni, sun's rays etc) is necessary. In the case of water moving up inside the tree trunk to feed the various parts of it is said be caused by adṛṣta. In our science we attribute it to capillary action by which water creeps up along the fibres.

205. In Agni also karma is induced only by human effort just like what happens in the case of earth. Or it takes place due to Vayu's nodanā. The relevant Vaiśeṣika sūtras say, पृथिवी कर्मणा तेजः कर्म वायुकर्म व्याख्यातम्। (वै.सू. 5-2.12). Tamas (darkness) is different from the triad dravya, guna and karma. That is, it has different dharma.

206. We have already said that in the case of Vayu also karma takes place because of nodanā caused by contact. Just like it takes place on earth. But Vayu's movement in the horizontal direction takes place due to adṛṣṭa. In Paramāṇus, karma is first produced and karmas which take place afterwards are caused by the samskāra produced in the aṇus which is nothing but movement of the aṇus in some direction. (cf. अग्नेरूर्ध्वज्वलनं वायोस्तिर्यग्गमनमणूनां मनसश्चाद्यं कर्मादृष्टकारितम्। (वै.सू. 5-2.14).

207. According to Vaiśeṣika Darśana, in the dravyas earth, waters, agni, vāyu and manas, karma is produced on the mūrta. But in the case of ākāśa, kāla which have no mūrta (body) karma is not produced. In guna and karma also karma is not produced. In the case of manas, the kriya takes place just like in the case of hand i.e. it takes place by the contact of manas with Ātmā or puruṣaprayatna. Here a question arises viz. when there is no kriyā, how can there be contact of manas with Ātman and therefore how can there be puruṣa prayatna? The reply to the question is that the first karma of manas is caused by adṛṣta. (see वै. सूत्र quoted above).

208. In the worldly affairs, the dharmas of bhūtatmā together with their origin have been described in Vaiśeṣika Darśana. When the Ātmā, manas and indriyas make contact with outside things then the manas experiences sukha duhkha, jñana, desire to do some kriya, desire for certain things and hatred for certain other things etc. But these are absent in sleep or manas is firmly established in the Ātmān as in Yogasamādhi. When this state is firmly established in the system then the physical sufferings disappear.

209. When the man dies and takes another birth it is manas that goes to the śarīra of another and with that Ātmā also goes. This is like the movement of ākāśa in a pot when the pot moves. This movement

अदृष्टनाशादुपसर्पणादिसंयोगनाशोऽनुदयश्च मोक्षः ।
इत्थं परीक्ष्याणि समस्तकर्मस्थानानि सर्वत्र भवेत् प्रणोदः ॥२१०॥
बलं न सुप्तं प्रतिबुध्यते क्वचिद् बलान्तरक्षोदविशेषकं विना ।
कुर्वद्बलं विक्रियते च न क्वचिद् बलान्तरक्षोदविशेषकं विना ॥२११॥
स्थानच्युतिः कम्पनमेव सा गतिः संपद्यते नोदनया ऽथवा क्वचित् ।
यत्कम्पते तेन गतिर्भवेत् तया स्यान्नोदनाऽन्यत्र यदाहितं बलम् ॥२१२॥
गतिस्तु देशान्तरयोगलक्षणा द्विधांशतो वा समुदायगाऽपि वा ।
रथस्य चक्रं शिरसा धृतं यदि प्रणीयते सा समुदायगा गतिः ॥२१३॥
रथस्य चक्रं धुरि चेत् स्थिरायामावर्त्यते सा गतिरांशिकी स्यात् ।
रथस्य चक्रं रथसन्नियुक्तं संचाल्यतेऽश्वेन तदोभयी सा ॥२१४॥
प्रसारणाऽऽकुञ्चनयोर्द्वयं तथापक्षेपणोत्क्षेपणयोर्द्वयं पुनः ।
इत्थं चतुर्धा गतिरांशिकी मता नाना विधाऽन्या समुदायगा गतिः ॥२१५॥
प्रसारणाकुञ्चनके तु वाससोऽवक्षेपणं चक्रगतं परं तरौ ।
यत्कम्पनं यश्च नतोन्नतक्रम उत्क्षेपणं त्वेव तथोर्मयोऽपि च ॥२१६॥

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of manas and Ātmā from one śarīra to another śarīra after death is caused by adṛṣṭa. Their getting food and water also in that journey is also caused by adṛṣṭa.

210. When dharmas or adharmas appear, they appear because of adṛṣta. When the period of their existence comes to an end, they disappear. When they come to an end once for all, because of Tatvajñāna, then mokṣa results. In this way when we deeply analyse all the karmas with which we associate ourselves, we will find that nodana is the cause of all karmas.

211. The bala which is in the dormant state cannot attain the active state unless some other bala activates it. In the same way the bala which is involved in karma can be sustained only if it is activated by another bala.

212. Losing the seat of establishment and getting shaken (kampana) are the same thing. Both involve gatī. This gati is caused by nodanā bala. In the case of kampana, the bala which tries to get the body moved to the other place is the nodanā.

213. Gati is that which moves a body from its original position to a new position. Gati takes place to the parts of the body or to the body as a whole. For example if the wheel of a chariot is carried on the head and shifted to another position there is transport of the body as a whole to the new place.

214. When a wheel is held by a rod in its axle and rotated by the hand, it is considered as movement of its parts. On the other hand when it is put on an axle and is drawn by the horse on the ground, then the gati of its parts and movement of the whole wheel both take place.

215. Utkṣepaṇam, Apakṣepaṇam, Ākuncanam, Prasāraṇam, Gamanam are five kinds of Karma. Among them, the first four involve gati of parts of the body while the last one is movement as a whole to the new place. Utkṣepana is lifting up, Apakṣepaṇa is preventing upward motion, Ākuncana is contraction and Prasāraṇa is expansion, and Gamana is movement.

216. The above five karmas are mentioned in Kanāda's sūtras. Ojha explains them as they were conceived by Kanāda. Where the motion is around stationary centre of the body, then this is called

अथान्यथा स्यादिह सामुदायिकी सा स्यन्दनस्पन्दनरेचनभ्रमैः ।
ऋज्वी च वक्रान्यविधा च लक्ष्यते योगाद्बलानामिह जायते गतिः ॥२१७॥
आकर्षणं सिध्यति चाशनायया विक्षेपतः स्यात्तु विकर्षणं पृथक् ।
तयोस्तु योगादिह जायते गतिः स्तम्भस्तथा चक्रगतिश्च वक्रता ॥२१८॥
बलं हि मात्राकृतरूपमिष्यते तदुद्भवेत् खण्डसमुच्चयात्मना ।
कम्पे प्रसारेऽथ गतौ तथा पृथग् भूत्वा तदैकैकमिवाथ लुप्यते ॥२१९॥
कम्पो गतिस्तेन कृतस्वरूपं बलं रसे भूम्नि कृतावतारम् ।
विकासयोगात् पृथगेकमेकमात्राणु भूत्वैव लयं प्रयाति ॥२२०॥
कम्पस्य धारा यदि नाभिमेकं संश्रित्य तस्माच्च बहिर्मुखी स्यात् ।
सा मण्डलीभूय बहिश्चरन्ती काष्ठासु गत्वा विलयं प्रयाति ॥२२१॥

avayavagati. For example, when we spread the cloth for drying or fold the same after drying, revolving a wheel by holding its centre in the hand, the shaking of leaves or up and down movement of branches of a tree due to wind, the rise and fall of the waves in the ocean etc. constitute avayava gati. The first four kriyas mentioned in verse 215, go under the category of avayavagati.

217. Samudāyagati is named as gamana. Here the whold body leaves its original place and moves to another place. Here not only mere gamana is involved but also many other types of gati like, syandana, spandana, recana, bhramana, ṛjvī gati, vakragati etc. take place by the union of balas. Syandana is movement caused by leak as what happens to water in a pot. Spandana is movement caused by tremor as what happens to bodies on the ground when an earth quake takes place. Recaka is movement caused by rejection of a thing by force as what happens to air when a leaking balloon is pressed. Bhramana is making rotatory movements as what a man does while dancing. Rjvī gati is straight movement just like the movement of a train on the track. Vakragati is moving like a snake. The author of the sūtra means generally samudāyagati by gamana. All the variations are caused by collective action of balas.

218. Aśanāyā bala has the capacity to attract things towards the possessor of that bala. Vikṣepa is a bala which is just the opposite of aśanayābala. It is characterised by rejection or throwing away. If both these balas come together, the result is stoppage of gati, (rotatory) gati or vakra gati (serpentine movement) etc.

219. Explaining the above phenomena further we have already stated that bala is limited to a small region but when it takes the help of Rasa, it can build up a stream of balas. In some places the balas appear in dissected form whereas in some other places they appear in collective form. In the latter case, sometimes, the collective form gets disrupted because of Prasāra (spreading) or kampa (shaking) gati and at the end the disrupted individual balas disappear one by one.

220. Kampa itself means movement. Through that we infer that nature of bala acting on the body. This bala gets into the unlimited Rasa and builds up by contact with other balas and exhibits a collective form. On the other hand when due to some reason they get disrupted then they become individualised and die one after the other just like a big cloud gets disrupted into small pieces and disappear.

221. When bala produces movement through Kampa a series of such movements arrive at a centre and exhibit themselves as a force (śakti). If it is projected outwards it causes rotatory movements outside and ultimately gets dissipated. For example a disturbance caused by wind builds up into a wave, in the ocean and when the wave strikes an obstacle like a rock, it splashes water in different directions and ultimately the entire wave completely gets disrupted.

कम्पस्य धारा यदि नाभिमेकं संश्रित्य चान्तर्मुखतामुपेयात् ।
सा मण्डलीभूय तदन्तरन्तर्गत्वैव नाभौ विलयं प्रयाति ॥२२२॥

कम्पस्य धारा बलवत्प्रबुद्धा परस्परेण प्रतिहन्यते चेत् ।
नोच्छिद्यते चेदितरेतरेण भुक्तं भवेदावरणं तदिष्टम् ॥२२३॥

एष स्वभावो विदितः परन्तु प्रवेशतोऽन्यस्य बलस्य मध्ये ।
स्थिताशनायां लभतेऽशनं चेत् प्रतिक्षणोच्छिन्नमपि स्थितं स्यात् ॥२२४॥

कम्पात्मनोत्पन्नमपि क्षणेनोत्सन्नं निरन्नं बलमत्र वीक्षे ।
क्वचित् पुनः सान्नमिदं चिरायानुवर्तमानं विकृतं तदीक्षे ॥२२५॥

तत्रोपपत्यर्थममुष्य भेदस्यास्मिन् बले द्वैतमिदं प्रकल्प्यम् ।
येयं गतिस्तद्बलमन्यथा स्याद् या चाशनाया बलमन्यथा तत् ॥२२६॥

यत्पाप्मनो विक्रमणं गतिः सात्मन्वीह पाप्मा चरति स्वतोऽर्चन् ।
तत्रार्चता विक्रमणे घनत्वं वेगोऽतिशेते म्रियते च काले ॥२२७॥

यथायथा तत्र बलप्रयोक्तुः स्याद्विप्रकर्षोऽथ तथा तथा स्यात् ।
वेगाल्पता तत्र घनत्वहान्या वेगोऽधिकत्वेन तु संनिकर्षात् ॥२२८॥

अत्युच्चतः पातित वस्तुनि स्यात्क्रमेण वेगाधिकता ह्यनुन्ने ।
उत्क्षिप्यते लोष्टमिदं यदा खे तदास्य वेगो ह्रसति क्रमेण ॥२२९॥

222. On the other hand when the built up force moves inwards, it reaches some central place and gets dissipated thereafter when it meets an obstacle there.

223. If the movements caused by Kampa do not get dissipated by mutual opposition to movement then it results in āvarana bala. Āvarana will be explained later.

224. Earlier we have been talking of bala resulting from Kampa building up into a stream of balas and then getting dissipated by an obstacle. But if such a bala before getting dissipated enters another bala and gets, fed (strengthened) there, then it gets a steady and new form, and therefore does not get dissipated.

225. In this way bala's nature is viewed in two forms. In one case it arises from kampa, builds up and exhibits itself as kriyā, but soon, gets dissipated for want of food. In the other case, it gets food and gets strengthened and lasts for a long time and produces many changes.

226. The above features of bala leads us to the conclusion that there are two types of balas. One is of gati form and another is of aśanāya form.

227. The bala which is pāpma (martya) either takes the support of another bala or gets dissipated belongs to gati category. On the other hand that bala which takes the support of Rasa moves up and down and spreads. Because it strains itself (śrāmyati), it gets spread and strengthened with the support of other balas and gets a steady form and lasts for a long time and then dies.

228. When force is applied to another body laden with bala, then the latter's bala gets reduced as it moves farther and farther. While it was near the body which applies the force to it, its speed is considerable but the speed decreases as it moves farther and farther away from it.

229-230. When a stone is thrown up with a force, initially it moves fast, but goes on decreasing as it

गतौ बले वेगबलं हितं स्याद्बलप्रयोक्त्रा त्ववधार्यतेऽयम् ।
वेगे प्रकर्षाभिमुखेऽथ वेगापकर्षस्तु वैमुख्यदिशि प्रतीतः ॥२३०॥

उत्पद्यते यत्र बलं पुनः पुनः पूर्वानुवृत्तं न निवर्तते बलम् ।
तत्रास्य वेगः परिवर्धते क्रमात् निम्नं यतां कन्दुकपाथसां यथा ॥२३१॥

बलस्य वृत्तिर्द्विधा प्रसिद्धा स्यात्संचरः स्यात्प्रतिसंचरो वा ।
प्रवर्तनं संचरमाहुरार्या निवर्तनं तु प्रतिसंचरः स्यात् ॥२३२॥

द्वयोस्तु योगात्परिवर्तनं स्यात्प्रवृत्तमन्यच्च निवृत्तमन्यत् ।
रूपं निवृत्तं कटकं ततोऽन्यद् रूपं प्रवृत्तं रुचकं सुवर्णे ॥२३३॥

उक्थात्तदुद्गीथमनुप्रवृत्तिस्तूत्थानमेतद्बलसंचरः स्यात् ।
उद्गीथतोऽन्यत्र परायणं तु गतिर्निवृत्तिः पतनं तदन्यत् ॥२३४॥

सत्तारसानुग्रहणं बलस्य यत् तां भावनां भावपदेन चक्षते ।
भावस्त्रिधोत्पत्तिरिह स्थितिः क्षयः सत्ता ग्रहो जन्म ततोऽन्यथा क्षयः ॥२३५॥

moves further and further upwards. Similarly, when a body pushes another body on the ground with a force, the pushed body moves fast first but later the speed decreases because of opposition to movement caused by the friction on the ground. But when a stone is dropped from the mountain top, the speed goes on increasing as the stone moves down and down. In this case gravity helps motion while in the first case of upward motion gravity opposes motion.

231. Bala starts with small strength but when it meets with newer and newer balas, it gets strengthened in its course and its speed goes on increasing and lasts for a long time. For example a ball thrown up is supported above the ground with kicks given to it as and when it loses height, it stays in the air for a long time.

232. Bala's course takes place in two ways. One is called Sancaravṛtti and the other is called Pratisancara vṛtti. Proceeding in the forward direction is Sancaravṛtti. Returning back to original condition is Pratisancaravṛtti.

233. When Pravṛtti and nivṛtti forms of bala work together, changes of form take place in the substance. For example, a bangle has been made of gold. If it is converted into a gold garland then we can say that pravṛtti rūpa of gold is garland and nivṛtti rūpa of gold is bangle.

234. The above example can be extended to the creation process. The primordeal substance from which creation starts is called Uktha. When the creation process comes to an end it is called (Udgītha). The Chandogyopaniṣad says, "स एष रसानां रसतमः परमः परार्ध्यो अष्टमो यदुद्गीथः"। - 1.1.3. Here starting from Uktha, the Pravṛtti goes upto Udgītha, the bala goes on increasing. This is called Sancara. From Udgītha the reverse process commences and ends up in the mūla kārāna indicating Nivṛtti. This is Pratisancara. Here bala goes on decreasing in strength. Another way of explaining this process is this. Omkāra represents granthi bandhana. This represents the commencement of sṛsti process. When the granthi is opened up, it represents Mukti. The singing of Omkāra is called Udgītha. In the singing process the Svaras get unfolded and expanded. That is Svaravistāra takes place during the singing. From Uktha (Pranava) to Udgītha Pravṛtti (Sancara) takes place. Upasamhāra or Parāyaṇa of Svaras represents Pratisancara while svara vistāra represents Sancara process.

235. Ojha now explains the fifth form of Vikṣepa bala. Rasa is characterised by Sattā. It has mūla Sattā. Sattā bhāva in bala is what is given to it by Rasa. This bhāva is of three kinds

रसेऽनुवृत्तिः स्थितिरुच्यते सा स्यात्संभवः संतननं प्रवाहः ।
इति द्विधा संभवनं बलस्य बलान्तरे संस्रवणं विकारः ॥२३६॥

बलद्वयं क्वापि बलत्रयं वा ततोऽधिकं वापि समन्वितं सत् ।
भावः क्वचिद्भाति समन्वयोऽयं स्यात्संभवोऽसौ बहुधाऽत्र दृष्टः ॥२३७॥

कुलालचक्रभ्रमणाच्च मृत्सा स्थितेश्च हस्तस्य च नोदनायाः ।
इच्छाहिताया इह मृत्तिकायां घटादिकं रूपमुदेति भावः ॥२३८॥

३५. आवरणाधिकरणम्

क्षणेन कम्पस्य गतिर्विलीयते न स्थीयते तेन न सर्ग उद्भवेत् ।
सर्गस्य तस्मादुपपत्तये रसे बलं वदन्त्यावरणाभिधं पृथक् ॥२३९॥

बलं हि विस्रंसनलक्षणं स्यात् स्थेमा तु विस्रंसनभावनाशः ।
विक्षेपवृत्तिः परिवर्तते चेत् स्थेम्ना तदेवावरणं निरुक्तम् ॥२४०॥

परिश्रितानि प्रतिपद्यते चेत् स्थेमा स तत्तत्र तथोपनद्धम् ।
परिश्रितान्यत्र भवन्ति यस्माद् बलं तदेवावरणं निरुक्तम् ॥२४१॥

viz. Utpatti, Sthiti and Kṣaya. When bala takes sattā from Rasa, it is called Utpatti bhāva. When Sattārasa is enveloped by bala then it gives rise to janma, birth of Puruṣa. When Sattā is given up it results in Kṣaya (nāśa).

236. What is Sthiti? When Rasa is enveloped by bala, it is the starting point of sustained coordinated action by bala which is sustained by Rasa either in the form of a stream or by expansion of the coordinated activity of bala and Rasa. This is called sambhavana and denotes Sthiti bhāva. It is of two forms viz Santanana and Pravāha. When bala sneaks into another bala it is called Samsravana and this causes changes of form in bala.

237. When two or more balas come together and present a collective form, it is called Samanvaya bhāva. It invariably results in Sambhavana.

238. When many balas join together and are sustained by the Sattā of Rasa, many forms of bala supported by Rasa come into existence. For example many bhāvas of bala in the form of pots, basins, cups etc. come into existence because of the bala of the rotating wheel of the potter, bala given to the hand (nodanā bala), Ātma bala in the form desire etc. come together and are sustained by Rasa. Here it is Sattā of mṛttikā (clay) that is responsible for the sattā bhāva of the pottery.

35. Āvaraṇādhikaranam

239. After completing the exposition of Āśanayā and Vikṣepa Ojha now starts explaining the third kind of bala viz. Āvaraṇa. This Jagat is created by Āvaraṇa bala only. When bala appears as Kampa, giving rise to movement, it soon dies. It does not have sustained existence or Sthiti. Therefore the creation of various things by this bala is not possible. Therefore our sages conceived Āvaraṇa bala as one which has sustained existence and therefore plays a vital role in the creation of various things.

240. The bala which we discussed earlier is short lived. Sthiti resists dissipation. When Vikṣepa rūpa changes form it becomes āvaraṇarūpa bala.

241. Sustained existence is called 'sthemā'. That bala which envelops a body and gets a sustained

रूपं यतोऽस्मित् प्रभवत्यकस्माद् द्रष्टुं तदक्ष्णा घटते यतो वा ।
तदन्यदत्रावरणं बलं स्यात् प्राणास्तदा रूपसमावृताः स्युः ॥२४२॥
स्थेमानमायाति यथा यथा तद्घनत्वमुक्तं तत एव तस्मिन् ।
विलक्षणा शक्तिरुदेत्यपूर्वा तेजोऽग्निरस्मिन् समुदेत्यकस्मात् ॥२४३॥
पराक्रमारम्भफलं बलं चापूर्वं भवेदावरणं तदुक्तम् ।
तदित्थमत्रावरणं निरुक्तं षोढा सहैतानि समाविशन्ति ॥२४४॥
स्थेमाऽन्यदेवावरणं बलं स्यात् परिश्रितं त्वावरणं ततोऽन्यत् ।
रूपं च तत्कर्म च तद्बलं च तेजश्च भिन्नानि बलान्यमूनि ॥२४५॥
चतुर्विधं त्वावरणं हि माया भावोऽप्यभावोऽपि च सर्जनं च ।
मात्रा च संस्थेति पृथग्द्विधासौ माया पुरोक्ता पुरुरूपरूप्या ॥२४६॥
रसान्वितैरन्यबलैस्तु शून्यं सहान्वितं यत्र बलं स भावः ।
भावश्चतुर्धा प्रमितोऽन्तरायः संकोचमोहौ च तथा विशेषः ॥२४७॥
देशाधिकत्वं प्रथनं विकासः संकोच उक्तोऽस्य विपर्ययात्मा ।
प्रज्ञासु चैतन्यसमन्वयः स्याज्ज्ञानं हि मोहोऽस्य विपर्ययात्मा ॥२४८॥

existence in the form of a cover, is called āvaraṇa.

242. The third form of āvaraṇa is explained in this verse. When balas work up together and result in a form which was not seen before then it is said be the result of āvaraṇa bala. Only the outward form is seen. The prānas are hidden inside and covered by the balas in the form of an āvaraṇa. In other words Āvaraṇa bala has rūpa generating capacity.

243. When āvaraṇa bala has sustained existence then it becomes quite strong and closely built so that the substance becomes dense. Then it gives rise to agni (a form of Śakti) in some cases which exhibits itself when frictional forces like rubbing one body against another or churning one with another. According to Chāndogyopaniṣad every body is the result of 'Trivṛtkaraṇa' viz. tejas (agni) āpah (waters) and anna (vāk [matter]) come together and create the various things in this Samsāra.

244. The bala is said to be apūrva (not seen before) because of the potentialities of Kriyā built in this āvaraṇa bala which takes six forms.

245. When the bala is sustained it is called Sthemā. Pariśrita or enveloping type is another. Rūpa, karma, bala and tejas are the rest four types.

246. In another way we can say that āvaraṇa bala is of four types. They are Māyā, Bhāvā, Abhāva and Sarjana. We have already said the Māyā bala is of two kinds. One is characterised by mātra and another is characterised by Samsthā. Mātra limits the size of the body. Samsthā is a state when māyā bala envelops a portion of Rasa and produces the form (rūpa) of a substance (पुरुरूपरूप्या-अनेकरूपैर्निरूपणीया).

247. Bhāva was already dealt within the earlier adhikarana. There it was explained as the collective presence of many balas on Rasa. But here another kind of bhāva is explained. Here, an individualised bala which is separated from a collection of balas in the company of Rasa, is said to be a bhāva. This type of bhāva is of four kinds. They are Antarāya, Sankoca, Moha and Viśeṣa.

248. That which spreads in space is called Vikāsa. That which confines itself to a small region is

प्रत्यर्थमैवाभिमता विशेषा व्यक्तिस्ततोऽन्योन्यमभावसिद्धिः ।
अथान्तरायः प्रतिबन्धहेतुः प्रज्ञासु रूपेषु च योगसिद्धेः ॥२४९॥

यत्केवलं शून्यबलं हि सत्ताज्योतिः पृथक्स्थं स भवेदभावः ।
सत्तापृथक्त्वादिह नास्तिबुद्धिर्ज्योतिः पृथक्त्वाच्च न भाति बुद्धिः ॥ २५०॥

सत्तामनासज्य भवेदभावोऽभावे तु सत्ता विभवेद्विभुत्वात् ।
स च द्विधा स्यात् प्रभवस्थसत्ता सम्बन्धसत्ता प्रतिबन्धभेदात् ॥२५१॥

यत् प्रागसद्ध्वंसनमेव वा यद् यदश्वश्रृङ्गादिवदस्त्यसत्यम् ।
तेषु त्रिषु स्यात् प्रभवस्थसत्तासंसर्गशून्यस्य बलस्य बोधः ॥२५२॥

अथेह नाश्वो न घटस्तदानीं न तस्य रिक्थं न हि तैर्विरोधः ।
इत्येवमादिप्रतिपत्तिहेतुः सम्बन्ध-सत्ता-प्रतिबन्ध इष्टः ॥२५३॥

सूर्यादितेजःप्रतिबन्धरूपं तमोऽप्यभावोऽत्र मतस्तृतीयः ।
स रूपसत्ताप्रतिबन्धहेतुः रूपस्य नाशात्तु सतोऽप्यबोधः ॥२५४॥

संसर्जनं त्वावरणं चतुर्विधं क्रियात्मना तत्कृतसंस्क्रियात्मना ।
ग्रन्थ्यात्मनाथो घनतात्मनाऽपि वा तेभ्यः पुनः स्यात् क्वचिदन्यथापि हि ॥२५५॥

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called Sankoca. That which leads to enlightenment is Jñāna. That which does not enlighten the prajña is Ajñāna or Moha.

249. That bhāva which individualises a particular substance in whch it is present and separates it from others which do not have it is called Viśeṣa. Viśeṣa is nothing but that which establishes the Vyaktitva of a substance. Antaraya is that which prevents the prajña from getting contact with the form (rūpa) of the substance.

250. That bala which is individualised and has no contact with Sattarūpa Rasa or jyoti (jñana) is called Abhāva. Because it is devoid of Sattā, we develop nāsti buddhi towards it. Because it has no contact with our jyoti (jñāna) we don't have bhāti buddhi also towards it.

251. When bala is not having contact with Satta Rasa, it is called 'abhava'. But normally every bala even when it is abhava keeps contact with Satta rasa because of its spreading capacity. Abhāva is of two types. One is Prabhavastha Sattāpratibandha rūpa and another is Sambandha Sattāpratibandha rūpa. In the former case Sattā sambandha does not take place right from the birth of the bala and in the latter case Sattā sambandha exists elsewhere but not in the place where the bala is situated due to some obstructions.

252. Prāgabhāva, Pradhvamsābhāva and Atyantābhāva are the three well known forms of Abhāva. When we say that the pot was not there in the clay before it was made it is named Prāgabhāva. When we break the pot and say that the pot is not there, it is named Pradhvastābhāva. When we say that the horse does not have horns, it is named Atyantābhāva. In all these we become aware of the bala which is devoid of Prabhavastha Sattāsamsarga.

253. Examples of sambandhasattā pratibandha rūpa Abhāva, are 1. The horse is not here now. 2. The pot was not there at that time. 3. There is no share for him in this money. 4. We are not against them etc.

254. There is another kind of abhāva which Ojha explains in this verse. The Vaiśeṣika school says that even darkness (tamas) is a kind of abhāva. It is a Pratibandha rūpa abhāva in the sense it prevents sunlight occupying its region. It causes rūpasattā pratibandha. Because rūpa is prevented from reaching

क्वचिद्रसेनाव्रियते बलं ततो निर्लक्षणत्वान्न रसोऽपि लक्ष्यते ।
क्वचिद्रसं वावृणुते बलं ततो बलेन रूपेण रसः स लक्ष्यते ॥२५६॥

या कर्मणः क्वापि रसे स्थितिर्भवेत् रसं स्वदेहप्रमितं न संत्यजेत् ।
रसस्य रूपं बलमेव जायते तदेव तत्रावरणं निरुच्यते ॥२५७॥

बलं रसे क्वापि यदा प्रयुज्यते तदा बलं तत्र रसेऽनुयोगिनि ।
अपूर्वमुत्पाद्य विनश्यति स्वयं सोऽपूर्वसंस्कार इहानुबध्यते ॥२५८॥

यथा हि तोयाहितपेशलत्ववन्मृत्स्नासु रूपं कृतमिष्टकादिकम् ।
अपि व्यपाये जलपेशलत्वयोः कृतेर्व्यपायेऽपि च न व्यपैति तत् ॥२५९॥

हस्तोत्थया नोदनया हितं तृणप्राणे ततस्तेन कृतं च तत्तृणे ।
वक्रानुवक्रत्वमिदं न हीयते तन्नोदनाप्राणबलव्यपायतः ॥२६०॥

अप्यर्थसङ्गोऽनुभवस्तदाहितं प्रज्ञासु रूपं ध्रियते तदर्थवत् ।
ततः स्मरत्येष न च व्यपैति तत् तदर्थसङ्गव्यवसायनाशतः ॥२६१॥

इत्थं यदा यत्र बलं प्रयुज्यते ध्रुवं तु संस्कार इहोपजायते ।
तयोर्व्यपाये हि बलप्रयोगयोर्नापैति संस्कार इतो रसं गतः ॥२६२॥

our Prajñā, we do not become aware of the presence of the substance.

255. Āvaraṇa which is samsarjana (creative bala) is of four kinds viz. 1. Kriyātmā 2. Kṛtisamskriyātmā 3. Granthyātmā 4. Ghanatātmā which can again be further analysed.

256. Rasa can be described only in association with bala. Bala is its lakṣaṇa. Bala produces covering on it making Rasa invisible. Therefore we see the Kriyā generated by bala and this Kriyā is Rasarūpa as far as we are concerned. This is kriyā rūpa āvaraṇa.

257. Bala takes in only that amount of Rasa which is in conformity with its form and magnitude. When this happens, the bala never leaves the Rasa it has enveloped. The form of Rasa is decided by the bala only which is called its āvarana.

258. The second one is Samskriyā type. When the bala joins Rasa, it gets destroyed but it produces before its death another new bala. The new bala is called Samskāra. Mīmāmsakas describe it as 'apūrva'. For example Yajña Karma produces Samskāra which ensures Svarga to the Yajamāna.

259. Now Ojha gives worldly examples of Samskāra. When a brick is made by mixing clay with water and drying it up then the bala given to the clay at the time of making the brick, by hand as well as by water (water produced the cohesive force between the particles) is no longer there but the brick has an established existence. This Samskara is produced by bala.

260. Another example is, when the grass blade is bent by hand, then it gets back to its old position when the hand is removed. On the other hand if during the act of bending it gets cut, then that will last as an irrepairable damage to the grass and the blade continues its distorted position for a long time as a samskāra acquired by it.

261. The third example is with respect to the functioning of Adhyātma system. When we see an object its form gets fixed in our mind. Even when the object is removed, we can recall its form in our mind for a very long time. That is samskāra produced in the mind.

प्रतिक्षणोच्छित्ति मतोऽस्य कर्मणो यदेकदेशादुदयक्षयक्रमः ।
यतो नवप्रौढ़विजीर्णताक्रमादेकस्य वैरूप्यमिदं हि संस्कृतिः ॥२६३॥

रसे यदेकत्र बलं स्थितं भवेत् स ग्रन्थिरेतस्य ततोऽस्ति बन्धनम् ।
बलस्य येनास्ति रसेन बन्धनं तेनात्मनात्मन्वि बलं निरुच्यते ॥२६४॥

मात्रा घनस्यास्य पुनस्तदन्तः संकोचवृत्तौ तु परस्परस्मिन् ।
प्रविश्यमानैरकृतावसादैः स ग्रन्थिबन्धो भवतीह खण्डैः ॥२६५॥

अन्तर्मुखत्वाल्परसे बहूनां भवेद् बलानामवगाहनेन ।
परस्पराघातवशात् प्रगाढो घनत्वमन्तःस्थितिरप्रसादः ॥२६६॥

तदित्थमेता इह शक्तयो मता इच्छाक्रियाथाऽऽवरणं च पुरूषे ।
शक्तित्रयी भोगविशेष एष तु प्रदृश्यते यज्जगदेतदस्ति हि ॥२६७॥

॥ इति परविद्यायां बलप्रतिपत्तिविभागः ॥

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262. In this way wherever bala is applied, definitely some samskāra is produced. When once this bala which is in the form of samskāra is associated with Rasa, it lasts there for a long time.

263. What is Samskṛti? Ojha defines. In any object several balas come into existence and later die also. In this process, object gets a new form. Just like a plant grows into a tree. A child becomes a youth, and then an old man etc. All these are the result of samskāra caused by bala.

264. When bala stays at a place, then granthi takes place. Granthi is nothing but knotting of many long lived balas. Bandhana is the result of granthi. The bandhana takes place because of the presence of Rasa. Rasa is Ātmā and bala is Ātmanvī (one who possesses Ātmā). This is the third form of āvarana bala.

265. When granthi takes place a dense form is produced. When many balas which have contracting tendency enter this form, the dense object splits into many pieces having different forms.

266. The fourth form of āvarana is ghanatva. When Rasa is confined to a small region and in that some balas having contracting tendency get to the interior region they do not easily get lost. They interact with each other and produce a dense object completely covering the Rasa.

267. Concluding this chapter, Ojha says that in this way there are three śaktis in Puruṣa (Ātmā). They are Icchāśakti, Kriyaśakti and Āvaraṇaśakti. They promote bhoga (pravṛtti) and this Jagat is nothing but that. We can call these three Śaktis as Aśanāyā, Vikṣepa and Āvaraṇa also. This jagat is nothing but the exhibition of three Śaktis.



अथ सांख्याभासाः

३६. सत्वप्राधान्याधिकरणम्

केचित् पुनस्त्रीणि बलानि तानि संचक्षते सत्त्वरजस्तमांसि ।
तत्र प्रभूतानि विदां मतानि प्रचक्ष्महे तानि यथावगाहम् ॥१॥
सत्त्वं हि शक्तिः पुरुषस्य नित्या सत्त्वस्य दोषौ तु रजस्तमश्च ।
विशुद्धचारित्र्यवशात् प्रसीदेत् सत्त्वं तदेषा चरकस्य दृष्टिः ॥२॥
शान्तं स्वरूपं पुरुषस्य सत्त्वं तदव्ययं सर्वविकारशून्यम् ।
नित्यं हि तद्रूपममुष्य मुख्यं तस्यैव दोषात् क्रमते विकारः ॥३॥
सत्त्वं हि खण्डात्मकमस्ति तस्मादल्पं तदिच्छाविभवाय तु स्यात् ।
तदर्थमीहैव रजः क्रिया सा फलं क्रिया या उदियात् तमस्तत् ॥४॥
तमो हि यत्नात् क्रमतो रजः स्याद्रजोऽपि यत्नाद्भवतीह सत्त्वम् ।
विशुद्धसत्त्वस्य मतोऽपवर्गः सतो विवेकान्मतमेतदेकम् ॥५॥

Contributions of Sānkhyamata

36. Satvaprādhānyādhikaraṇam

When Rasa is predominant, we name it Brahman. When bala is predominant, we name it Sakti. The Śāstra that deals with Brahman is Vedānta. The Śāstra that deals with Śakti is called Sānkhya. When bala is predominant, we get three forms of them viz. Satva, Rajas and Tamas. In Prakṛti they are not manifested. In Mahatbala, they are exhibited as Aśanāyā, Vikṣepa and Āvaraṇa balas. This is Vaidika siddhāanta and we have dealt with them in some detail earlier. While dealing with different matas we have outlined Kapila mata. Here we shall deal with the true nature of Satva, Rajas and Tamas forms and their relative importance as viewed by different schools of thought. The title Sānkhyābhāsa to this chapter only means that Sānkhyas do not follow the Vaidikasiddhānta in full. We may say that they catch hold of some statements in Śruti and make much of them leaving many other important statements.

1. Ojha begins this section by saying that he will discuss the different schools of thought pertaining to various forms of Satva, Rajas and Tamas balas when they are predominant in Rasa-bala interactions.

2. Some people think Satva Śakti as the most important one. Rajas and Tamas create pollution (doṣa) in Satva. In the case of men of good character, it is Satva that saves them from getting polluted. This is the view of Caraka.

3. Satva represents Śāntasvarūpa of Puruṣa. It is Avyaya and is devoid of all changes. This is the natural state of Puruṣa (Ātmā). The other two enter the system as doṣa and produce changes in him.

4. Satva which is a form of Śakti has khandas (avayavas). It is therefore alpa (present in meagre measure). Therefore there is always a desire in Puruṣa to increase it. This desire gives rise to some activity (īhā-ceṣṭā). That is called Rajas. Therefore Satva is desire oriented and Rajas is kriyā oriented. The reward of the kriyā is Tamas. The reward is invariably in the form of artha (wealth) and that produces āvarana and therefore it is Tamas.

5. When Satva takes icchārūpa then Rajas results. When Rajas gets into action Tamas results.

३७. अपरं सत्त्वप्राधान्याधिकरणम्

ज्योतिर्मयः पूर्णरसोऽस्ति तस्य तज्ज्योतिर्हि विज्ञानमिदं प्रतीयते ।
पूर्णत्वमानन्द इतीह कथ्यते यदस्ति सन्नेष ततो निरुच्यते ॥६॥

सतो हि सत्त्वं तदिदं त्रयं मतं सत्ता च विज्ञानमथो सुखं च यत् ।
शक्तिर्मता शक्तिमतो रसस्य सेतीत्थं ततः सत्त्वमभिन्नवद्रसे ॥७॥

सत्त्वं हि तस्य प्रकृतिः सतो मता सत्वोपनीता द्विसतोऽस्य भक्तयः ।
सतः स्वभावोऽस्य विनाऽमुना रसः किं स्यात्किमुच्येत न भात्यलक्षणः ॥८॥

अथाशनाया तु ततोऽतिरिच्यते तदन्वयेन व्यतिरेकतोऽपि वा ।
रसे तु भावोऽस्ति विपर्ययः क्वचित् ततोऽन्यदन्यत्वमनित्यमुद्भवेत् ॥९॥

तदित्थमुक्थं त्रयमेतदुक्तं ब्रह्मास्य शक्तिश्च गुणोऽशनाया ।
शक्तिस्तु नित्यैव गुणस्तु दोषोऽत्रागन्तुकोऽन्यार्थतयास्ति नास्ति ॥१०॥

तद् ब्रह्म निर्भागमखण्डमक्रियं निर्विक्रियं व्यापकमेकमिष्यते ।
सत्त्वं सभागं त्रिविधं च सक्रियं विकुर्वदङ्गप्रतिमं बहुक्रमम् ॥११॥

Therefore Satva is the most important bala in this mata. When Satva becomes pūrṇa the desire does not arise. Because of Viveka of Satva, Rajas and Tamas are separated and kept aloof. This results in Mukti.

37. Satvaprādhānyādhikaranam
(Another school)

6. Brahman is described as 'ज्योतिर्मयः पूर्णरसः अस्ति'. Jyoti means jñāna (Vijñāna). Pūrnatva refers to Ānanda (यों वै भूमा तत्सुखम् - Chand.Up) Rasa and Ānanda are synonymous words. 'अस्ति' refers to Sattā.

7. Sattā and Satva have the same meaning. It is Rasa's Śakti. (सदेव सौम्येदमग्र आसीत् - Chand.Up). When there is no difference between Śakti and Śaktimān, Satva gets the form of Rasa.

8. Satva is the Prakṛti of Rasa. The Sattā of Rasa and the bala's satva rūpa sattā, together cause the various forms of things which we see around. Without Satva, Rasa's svarūpa cannot be accomplished. Without Satva, there cannot be jñāna (vijñāna).

9. We have already said that there is no difference between Śakti and Śaktimān. Aśanāyā is essentially guṇa going under the category of bala. Sometimes this guṇa is present in Rasa (anvaya). Sometimes it is absent (vyatireka). Therefore the gunī (Rasa) is ever present and has nitya sattā. Āśanayā which is guṇa is sometimes present and sometimes not. Therefore it is different from Rasa and belongs to anitya category.

10. Therefore three entities can be named for the origin of the Jagat. They are Rasa, Śakti and Aśanāyā. In these Śakti is always together with Śaktimān and therefore is nitya. But Aśanāyā is asti-nāsti rūpā. Sometimes, it is there and sometimes it is not there. Because of that it is doṣa guṇa and āgantuka. that is, it is different from Rasa.

11. Though Satva śakti is said to be not different from Rasa, when we go deeper into it, it is not so. From the Siddhānta point of view both cannot be the same. One is Rasa category and another is bala category. Rasa is not confined to a particular region, while Śakti is. Rasa is limitless. Śakti is limited. Rasa does not indulge in Kriyā. While Śakti does. Rasa is devoid of changes. Śakti goes on changing and has three guṇas. Rasa is all pervasive and keeps the same form. Śakti's activity is confined in space. From

अथाशनाया क्षणिका स्वलक्षणा दुःखं च शून्यं च निरुच्यते क्रिया ।
क्रिया तु सत्त्वे तदु सत्त्वमस्मिन् ब्रह्मण्यमीभिः सकलं जगद्भवेत् ॥१२॥
ब्रह्मैव सर्वस्य मता प्रतिष्ठा शक्तिर्हि यत्र प्रतितिष्ठतीयम् ।
स्याच्छक्तिरस्य प्रकृतिश्च नानाभावैर्विपर्येत्यशनायया सा ॥१३॥
ब्रह्मातिरेकेण न शक्तिरेषोदियाद्विलीयेत समानरूपा ।
आकस्मिकी चेदसती कथं सा शक्येत चोत्पादयितुं प्रयत्नात् ॥१४॥
खे वायुवद्व्यक्तिमसावुपेयादव्यक्तभूताऽपि रसे सतीयम् ।
प्रतिक्षणान्यासु न चैकता स्यान्न चेद् ध्रुवं ब्रह्म तदाश्रयः स्यात् ॥१५॥
सत्वातिरेकेण च निष्क्रियत्वात् क्रियाशनाया न रसे क्रमेत् ।
नित्याचले तत्र विकुण्ठिताया न स्यात्क्रियायाः प्रसरो विसृष्टौ ॥१६॥
शक्त्या कदाचित्क्रियते विसृष्टिः कदाचिदेषा भवतीह सुप्ता ।
सोऽयं विशेषो न भवेत्प्रतीतः क्रिया तृतीया यदि नात्र हेतुः ॥१७॥
तस्मादवश्यं त्रितयं तदुक्थं पृथक् प्रतीयादिति केचिदाहुः ।
ब्रह्मेदमन्यत् किल शक्तिरन्या दोषस्ततोऽन्यो विकृतस्वरूपः ॥१८॥

lakṣaṇa point of view, Śakti is different from Rasa, because of difference in dharmas. Śakti's guṇas go on changing.

12. Āśanāyā is kṣanika (short lived) and is svalakṣana, that is, whatever form it takes, that is its lakṣana. Aśanāyā is desire and therefore it is a mind borne kriyā. Kriya is by nature full of duhkha and devoid of viveka. Kriya is dependent on Satva (Sattā). Sattā is present in Brahman and therefore the Jagat comes into existence because of Brahman Aśanāyā and Kriyā.

13. Brahman is the Pratiṣthā for everything. Śakti has its support on Brahman. It is the Prakṛti of Brahman and it undergoes many changes because of Āśanāyā.

14. Without Brahman Śakti has no other support to come into existence. What else is there to serve as support base for it to disappear and reappear. If the mūla Śakti does not have sattā and is subject to appearance and disappearance like Aśanāyā then with whose effort it can be brought into action? We know that Brahman is actionless. Therefore mūlaśakti has sattā. Sṛṣti takes place only with the help of nitya Brahman, nitya Śakti and aśanāyā which is subject to changes.

15. Śakti alone cannot create the Jagat. It appears in space just like vāyu appears in the Antarikṣa. Sometimes it appears in Rasa and disappears there itself, though as long as it exists there it gets sattābhāva. Because it goes on changing by itself it cannot create the Jagat. Therefore it is amṛta Brahman that provides support to it and helps it to build up a stream of balas so that it can build the various things that we see around us.

16. Again Brahman alone cannot create without the help of Śakti. When Rasa is predominant Satva guna is predominant and because Rasa is actionless, Aśanāyābala and the subsequent kriya cannot be built up in Rasa for commencing the sṛṣti process. Satva mayī śakti is suppressed under such circumstances.

17. Śakti sometimes gets exhibited and indulges in sṛṣti and sometimes it becomes dormant. These dormant and active states of Śakti cannot be possible unless a third changing kriyā creates such conditions in Rasa.

ब्रह्मास्ति नित्यध्रुवमत्र सत्त्वं नित्यं क्रिया त्वत्र भवेदनित्या ।
आगन्तुकी तेन मतः स दोषः स एव सत्वावरणात्तमः स्यात् ॥१९॥

ब्रह्मैतदस्त्यायतनं च शक्तिर्बीजं क्रिया त्वत्र निमित्तमात्रम् ।
स्थानावगाही परिणाम उक्तशक्त्या क्रियासंघनियोजितायाः ॥२०॥

द्वे ब्रह्मशक्ती भवतस्तु विद्ये क्रिया त्वविद्या प्रथिताशनाया ।
द्वे कर्मणी शक्तिरथाशनाया ब्रह्मत्वकर्मेति सधर्मतोक्ता ॥२१॥

३८. रजः प्राधान्याधिकरणम्

अथो रजः शक्तिरमुष्य नित्या सत्त्वं तमश्चेति रजोविवर्तौ ।
घोरस्वरूपाद्रजसो विवेको विमोक इत्यस्ति मतं परेषाम् ॥२२॥

यः संचरो वा प्रतिसंचरो वा संकोचरूपोऽथ विकाशरूपः ।
प्रवृत्तिकर्माथ निवृत्तिकर्म प्रवाह एष द्विविधः स घोरः ॥२३॥

18. That is why some wise men say that there are three separate entities involved in the creation process. They are Brahman (Rasa), Śakti which is always present in Rasa and a changing activity (kriyā) which, because it changes forms, is named as doṣa.

19. Brahman is nitya (ever present). Satvarūpā Śakti also is nityā. The third one which is kriyā which comes into existence and disappears is considered doṣa. It is of rajoguna form. When this rajomayī kriyā covers up Satva rūpa Śakti, it becomes tamorūpa. Thus one form (rūpa) helps Śakti in the creation process and the other form provides a cover on Śakti.

20. Brahman is the basic support. Śakti is the seed. Kriya is the instrumental cause. A series of kriyas operate on Śakti and transform Śakti into what all we see around us. Kriyā which consists of many secondaries which have rajoguna induces Śakti towards kārya which is Jagat. This Jagat is nothing but the transformation of Śakti into a material form.

21. Brahman and Śakti have similar dharmas in the sense they are Vidyārūpa. Kriya which has its origin in aśanāyā is Avidyā and therefore it has a different dharma. Karmatva exists both in Śakti and Kriyā (Aśanayā). Śakti also as a result of transformation is of karma form that is, it is bala rūpa. Kriyā also has its origin in bala (Aśanayā) only. Brahman and karma have different dharmas. But Śakti has similarity with Brahman because both are Vidyā rūpa. But it has also similarity with Kriya. In Āgamaśāstra there are three entities viz. Śiva, Śakti and Bindu. Śiva and Śakti are Cidrūpa. Bindu is Acidrūpa. In conformity with that they assume Vidyātva to Śakti also. Because Śatva is Śakti rūpa, it is given importance in this adhikaraṇa which highlights this Śiva Śakti Bindu triad. Rajas and Tamas are secondary. Because they are subject to changes, they are called āgantuka and have doṣa form.

Here Sankhyābhāsatva is shown in the sense that the author is talking of only Rasa accompanied by aśanaya bala which goes against Vaidika school.

38. Rajah Prādhanyādhikaranam

22. Ojha now passes on to the school which believes in the importance of Rajoguna in the creation process. Rajas is krīyārūpa and is the chief Śakti. Satva and Tamas are its modifications. Rajas is said to have ghorasvarūpa (detestable form). It harms the system. A wise man has to keep aloof from it. Release from this results in Mukti.

प्रवाहयोरस्ति तयोस्तु या या काष्ठा परा तत्र गतेर्विरामः ।
तत्रैव संकोचविकाशयोः स्यादात्यन्तिकत्वेन तमश्च सत्त्वम् ॥२४॥

प्रवृत्तिधारा चरमस्थितौ स्यात् क्षोभे रसस्यावरणं प्रकर्षात् ।
निवृत्तिधाराचरमस्थितौ स्याच्छमप्रकर्षादयते विकाशः ॥२५॥

सत्त्वं यथा कर्मनिवृत्तिकाष्ठा प्रवृत्तिकाष्ठा च तथा तमः स्यात् ।
या काष्ठयोरन्तरतस्तु वृत्तिः स्यात्तद्रजश्चेति मतं तृतीयम् ॥२६॥

३९. अपरं रजःप्राधान्याधिकरणम्

अथो रजः शक्तिरमुष्य पूर्वा सत्त्वं तमश्चेति रजोविवर्ते ।
रजः क्रिया सा जनयत्यपूर्वं किट्टं प्रसादं च ततो व्यपैति ॥२७॥

मलं हि किट्टं सरसः प्रसादः स्थूलं मलं सुक्ष्मगतिः प्रसादः ।
मलेन तत्राव्रियते रसोऽसौ स्वं रूपमायाति रसः प्रसादात् ॥२८॥

यतो रसे किंचिदपूर्वरूपं रसाद्विरुद्धं ध्रियते मले तत् ।
मलस्य तस्यैव यथा यथा स्यादस्मिन्समुच्छित्तिरसौ प्रसादः ॥२९॥

23. The Kriyā named Rajas is of two kinds viz. Sancara and Pratisancara. These are also called Sankoca and Vikāsa with reference to Ātmā. When we are concerned with Jñāna, these are called Pravṛtti and Nivṛtti. When Ātmā which is jñānarūpa indulges in fickle worldly matters it results in its sankoca (contraction). When it indulges in Nivṛtti Karma which directs the mind inwards, then it is called Vikāsa (blossoming). Both these Karmas are ghora. Because Karma always produces covering on Ātmā.

24. Pravṛtti and Nivṛtti Karmas take place as a flowing stream. They have their peak stage. At that stage stoppage of gati takes place. Peak stage of Pravṛtti results in peak stage of sankoca of Ātman which means āvaraṇa of the Ātman, that is Tamas. Peak stage of Nivṛtti results in peak stage of Vikāsa of the Ātman or satvaguna of the Ātman.

25. At the end stage of Pravṛtti activities because of depletion of Rasa, āvaraṇa of the Ātman takes place. On the other hand, at the end stage of Nivṛtti activities calm prevails and Ātmā experiences Vikāsa.

26. The third view is, (the second has been stated in verses 24 & 25) just like Satva sets in the Ātman at the peak stage of Nivṛtti activity, in the same way Tamas sets in Ātman (i.e. Ātman is subjected to āvaraṇa) at the peak stage of Pravṛtti activity. In between these two, Rajas prevails in the Ātman.

39. Rajah Prādhānyādhikaranam
Another view

27. In the earlier adhikaraṇa, Rajas is the chief guna and that transforms to Satva or Tamas during the Kriyā process initiated by Rajas which is Śaktirūpa. Here Ojha explains how that transformation takes place. Rajas is Kriyā. It produces a new thing which was not there earlier. For example continuous action on iron produces rust. When it is removed by rubbing with another object, then its original form comes to the fore front. In the former case it is Saktikriyā that produces rust. In the latter it is gharṣana kriyā that results in the true form being exposed which is called Prasāda (prasannatā).

28. Prasāda is a state in which Rasa's presence inside is exposed. Rust is mala i.e. dirt. A dirty

मलं हि तत्रावरकं तमः स्यात् सतः प्रसादं कथयन्ति सत्त्वम् ।
भवत्युदर्कद्वयमत्र कुर्वद्रूपात् तृतीयात् तदिदं रजः स्यात् ॥३०॥
सर्वं हि सत्यं तदु सच्च यच्च स्थितं हि सत् स्याद् गतिमत्तु यत् स्यात् ।
यत्त्वेकरूपं गतिमत् तदुक्तं सदन्यदात्मेति मतं तुरीयम् ॥३१॥

४०. तमः प्राधान्याधिकरणम्

अथो तमः शक्तिरमुष्य नित्या सत्त्वं रजश्चेति तमोविवर्तौ ।
सर्वं यदव्यक्तमिदं तदादावव्यक्तमव्यक्तमथान्ततः स्यात् ॥३२॥
अव्यक्तिरेवास्य तमस्तदेषां परायणं तत् प्रभवो यतश्च ।
तस्मात्तमो मूलममुष्य शक्तिस्ततो रजः स्यात् तत एव सत्त्वम् ॥३३॥
नासदासीन्नोसदासीत्तदानीं न मृत्युरासीदमृतं न तर्हि ।
तम आसीत् तमसागूढमग्रे प्रजापतिः परमेष्ठीदमाह ॥३४॥

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mirror does not show clearly the reflected image. When the dirt is removed, mala that covers up Rasa, is removed and Rasa inside shows up its true form.

29. When the Rasa supports some new thing which has dharma quite opposite to it, it is called mala. Removal of this mala is called Prasāda (Prasannatā).

30. Mala which acts as a cover (āvaraṇa) is called Tamas. Satva is Prasāda. Because it removes mala and exposes the Sattārūpa Rasa, it is called Satva. Having exposed the Sattārūpa, it identifies itself with that rūpa, it starts having the same dharma. That is why it is called Satva. Both these are caused by Rajas and therefore Rajas becomes the most important of all the three.

31. Whatever exists here as a substance it is Satya. The word 'Satya' consists of two parts. 'Sat' and 'yat'. 'Sat' implies Sattā and therefore it represents sthiti. 'yat' implies gati. Therefore the word Satya applies to all those things which have the qualities of gati and sthiti. Because they constantly change they are said to be having gati. Because we are able to identify it as the same particular thing (तदेवेदमिति प्रत्यभिज्ञानम्) it is said to be having sthiti. That which does not undergo changes is Ātmā and that is called Sat. It is devoid of gati. Since it is always Sat, it is different from those substances which have both gati and sthiti. Because Rajas is the cause of gati, it gets importance. Ātmā however is the most important because it has nityasattā.

40. Tamah Prādhānyādhikaranam

32. Ojha now goes to another school which believes that Tamas is the most important Śakti and Satva and Rajas are modifications of Tamas Śakti (Vivarta). Everything in this Jagat was in the indistinct condition in the beginning, and now it is in a manifested condition. At the end it will again be in the indistinct condition.

(cf. "अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना" ॥ (भ.गी. 2.28)

33. This Tamas is avyakta (indistinct). Rajas is distinct because it is Krīyārūpa. Satva is distinct because it is prakāśa rūpa. But both in the beginning and at the end only Tamas Śakti prevails and therefore it is the mūla Śakti.

मनुस्तथैवाह भृगुस्तथाह शाकायनिः प्राह तथैव मैत्र्याम् ।
द्वैपायनोऽप्याह तथैव तस्मात् सिद्धं यदासीत् प्रथमं तमस्तत् ॥३५॥

४१. अपरं तमःप्राधान्याधिकरणम्

तमस्तदासीत् परगं परेणेरितं रजोऽभूद् विषमत्वमेत्य ।
रजोऽपि सत्त्वं ह्यभवत् परेणेरितं ततोऽस्मिन् स रसोऽवभाति ॥३६॥

ज्योतिष्मतस्तस्य रसस्य बन्धतो विभूतितो योगविशेषतोऽपि वा ।
अङ्गारवच्चन्द्रवदभ्रवत् तमस्त्रैभाव्यमुद्भाव्य विवर्ततेतराम् ॥३७॥

कृष्णोऽयमङ्गार इहाग्नितेजसा संभूय रक्तः प्रथमं प्रजायते ।
अत्यग्निदग्धः पुनरेष शुक्लतामापद्यते तद्वदिदं तमस्त्रिधा ॥३८॥

कृष्णं तमस्तेन परेण तेजसा सम्भूय रक्तं भवदुच्यते रजः ।
ततोऽतिसंबन्धवशात् तदुच्यते शुक्लं भवत् सत्वमिति त्रिरूपता ॥३९॥

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34. The followers of this mata quote Parameṣṭhī Prajāpati's declaration in Nāsadīya sūkta (R.V.10.129) and say there was darkness only in the beginning and it covered everything. Commenting on this Durgacārya the commentator of Nirukta says, "साङ्ख्यास्तु तमः शब्देन गुणत्रयमुच्यमानमिच्छन्ति, ते हि पारमर्षं सूत्रमधीयते तम एव खल्विदमग्रे आसीत् तस्मिंस्तमसि क्षेत्रज्ञ एव प्रथमोऽध्यवर्तत" । Therefore Sānkhyas believe that Prakṛti is called Tamas and it represents Śakti. Rajas and Satva come into existence later. The Śruti also by saying "तम आसीत् तमसा गूढमग्रे" stresses that Tamas is the most important mūla Śakti and it was also covered by Tamas only.

35. Manu also said in the same way.

(cf. "आसीदिदं तमो भूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमनिर्देश्यं प्रसुप्तमिव सर्वतः ॥ (मनुस्मृति)

His disciple Bhṛgu also said in the same way. In the Maitrāyanī Brāhmaṇa, Śākāyani is stated to have said the same thing. He said "तम एवेदमग्र आसीत्, तत् स्यात्, परेणेरितं विषयत्वं प्रत्ययात् । तद्वै रजसो रूपम्। तद्रजः खल्वीरितं विषमत्वं प्रत्ययात्। तद्वै सत्वस्य रूपम्" इति । Vyāsa also said the same thing. For example in Brahmāndapuraṇa (also called Vāyu Purāṇa) Vyāsa says, "गुणसाम्ये तदा तस्मिन्नविभातं तमोमयम्"

Thus Mantra, Brahmaṇa, Smṛti and Purāna agree on the primordeal existence of Tamas. It is this Tamas that gives rise to everything we see around us.

41. Tamah Prādhānyādhikaranam

Another view

36. While proceeding to explain the school of Tamahprādhānyavādīs in another way Ojha in the first instance explains the meaning of the statement quoted above from Maitrāyaṇī Brāhmana. परगं परे रसे स्थितं तमः परेणैव रसेनैव ईरितं प्रेरितं विषमतां प्राप्य रजोरूपमभवत् । That is the Tamas present in Rasa, is induced by Rasa to change its form to Rajas. In the same way, रजोऽपि परेण प्रेरितं सत्वमभवत् । सत्वे च रसः अवभाति-प्रकाशते । That is, Rajas also is induced by Rasa to change its form to Satva. Rasa stands out and shines in Satva.

37-39. Explaining the above further, Ojha says, Rasa is jyotiṣmān. Tamas gets into one of three sambandhas, that is, either Vibhūti sambandha, or Bandha sambandha or Yoga sambandha and gets modified to another rūpa, first Rajorūpa and then Satvarūpa. For example the moon who is by nature dark, gets the sambandha of Sun's rays and that part of it which is illuminated becomes white. Coal which

कृष्णोऽपि चन्द्रः स विवस्वदंशुभिः स्वार्धेऽपि संपद्य विभाति भास्वरः।
सान्ध्ये तमस्यन्तरितस्तु भास्वतो रक्तोंऽशुराभाति तथा तमस्त्रिधा ॥४०॥

तमोऽप्रकाशं परतेजसाऽभितः संपद्य सत्वं भवतीह भास्वरम् ।
अल्पे तमस्यन्तरितं तु तत्परज्योती रजो रक्तमिवोपजायते ॥४१॥

आत्यन्तिकश्यामघनस्य खण्डो भास्वन्तमावृत्य यदा स्थितः स्यात् ।
तत्प्रान्तभागा रविरश्मिशुभ्रा रक्ता उपान्त्या निबिडास्तु कृष्णाः ॥४२॥

एवं परज्योतिरिदं परीव्यावृत्या स्थितस्यापि तमोघनस्य ।
शुक्ला विभागाः परसंनिकृष्टाः अनन्तरास्तत्र भवन्ति रक्ताः ॥४३॥

न चास्ति तस्मिन्न विभाति तस्मिन् रतिर्न तस्मिन्निति कृष्णमुक्तम् ।
विरुद्धधर्मद्वययोगतस्तद्रक्तं च शुक्लं तु रसप्रकाशात् ॥४४॥

४२. औत्पत्तिकत्रैगुण्यम्

अथासुरेः पञ्चशिखस्य वा मते त्रयोऽप्यमी सत्वरजस्तमोगुणाः ।
पृथग् विभिन्नाश्च परस्पराश्रया न चान्यतोऽन्यस्य समुद्भवोऽभवत् ॥४५॥

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is black, gets the sambandha of Agni and becomes red in the first instance and later when it is burnt out it becomes ash of white colour. In the same way Tamas has three forms viz. Tamas, Rajas and Satva. The same takes place in the case of a cloud.

40. In all the above examples the intermediate colour red is invariably present at some stage in some regions. In this verse Ojha explains the case of moon and says that in the same way Tamas also is of three forms.

41-42. Here Ojha says Tamas is absence of Prakāśa. When it gets the light from another it shines. When the Tamas is present in small measure, the illuminating jyotis which gets into it, looks red and that is Rajas. In the next verse Ojha explains the same phenomenon in the case of a cloud.

43. In this way when a dark region is illuminated by the jyotis of some body, parts which are nearest to the illuminating body, become white, while the others away from it become red.

44. Ojha now explains why Tamas is said to be of Kṛṣṇavarṇa. In Kṛṣṇavarṇa, every thing merges and gets lost. No other form is seen in it. All rūpas get absorbed in Kṛṣṇavarṇa (मूर्छितसर्वरूपसमष्टिरेव कृष्णवर्णतया प्रतीयते ।) Therefore Kṛṣṇavarṇa has the property of functioning as āvaraṇa. Therefore that Śakti which completely covers up Rasa and therefore there is no question of Rasa prakāśa being there, is called Tamas which is of Kṛṣṇavarṇa. Rasa exhibits itself in bodies in three ways viz. Asti, bhāti and Priya. Where these three are not seen then we can say that the Rasa is covered and in usage we say it is tamas and Kṛṣṇavarṇatva as causing the suppression of the above three things. Where it is partly bhāti type and partly 'nabhāti' type, it is a case of presence of two opposing dharmas and that case is of Rajas or Rakta varṇatva. There Priyatva is suppressed. Sattā and bhāna are present. When Rasa prakaśa is accompanied by all the three viz. Sattā, Bhāna and Priyatva, it is a case of Satva or Śuklavarnatva.

In the above two adhikaranas, the mata of Tamah Pradhānavādīs has been explained in two ways. In both these cases Tamas has been described as Ādyā (primordeal) Śakti. This is the view of Sānkhyas according to whom Viṣnu represents a God in whom all the rūpas of Jagat are hidden (i.e. in avyakta state). The primordeal Śakti is Kṛṣṇarūpa. When all the rūpas are manifested, that God represents Śankara and Śakti also is of sixteen forms (Sodaśī). They are of Śuklavarna.

व्यक्तं यदेतत् किमपीह दृश्यते सर्वस्य शक्तिः पृथगिष्यते गुणाः ।
ययात्मनि ब्रह्म रसोदयो भवेत् सर्वापि सा सत्त्वमितीह कथ्यते ॥४६॥

आनन्दविज्ञानशमप्रपूर्णता यतो यतो ब्रह्म रसा इहात्मनि ।
तां तामिहाव्यक्तदशां प्रचक्षते सत्वं ततोऽन्यौ तु रजस्तमो गुणौ ॥४७॥

यया यया कर्मबलोदयो भवेत् सर्वापि सा सा रज इष्यते गुणः ।
क्षोभेऽल्पतां दुःखमुदेति वा यतो रजस्तदव्यक्तदशा प्रचक्षते ॥४८॥

यया तयोरावरणं प्रजायते न भाति विज्ञानमुदेति नो सुखम् ।
क्रियाप्रवृत्तिर्न निवृत्तिरीहते सर्वाऽपि सा सा तम इष्यते गुणः ॥४९॥

मोहोऽप्रकाशो यत एव शून्यता तमस्तदव्यक्तदशां प्रचक्षते ।
इत्थं त्रिधा वर्गविभक्तिशक्ति ये भवन्ति चाव्यक्तदशाहिते गुणाः ॥५०॥

न तत्र सत्वं रससङ्गसिद्धं तमश्च नैतद् व्यतिरेकसिद्धम् ।
रजो न सान्ध्यं सकलाः स्वतन्त्राः आदौ समावस्थतया प्रतीताः ॥५१॥

However according to Vaidika school Tamas represents Āvaraṇa and that is why Ojha has included the above two adhikaranas under Sānkhyābhāsa.

42. Autpattikatraiguṇyam

45. In the above few adhikaranas, Ojha explained the schools of thought which believe in Ekaguṇapradhānya. But in Sānkhyadarśana, it is shown that all the three gunas occur together and there is no question of one giving rise to the other. No guṇa has importance more than the others. When they interact, sometimes one becomes predominant in the system. This school was founded by Kapila and his son Āsuri propagated it. It is said Āsuri's disciple Pancaśikha wrote an elaborate treatise on the subject and later others followed it. According to this school all the three guṇas are together present from the beginning and one does not exist without the others and each is dependent on the others.

46. Whatever is in a manifested state here, in all these there is presence of some Śakti. It is this Śakti that goes by the names of guṇa triad. Brahman is called Puruṣa. That Śakti which causes Ānanda (Brahmarasodaya) in the Ātman, is called Satvaguṇa.

47. All other dharmas which accompany Ānanda are also of sātvika type. These are Vijñāna, Śānti, Paritoṣa (feeling of contentment), absence of strong desire (tṛṣṇā) etc. These are all dharmas of Prakṛti (Avyakta) which are caused by modification which it undergoes. This is the state of Satva predominance. Rajas and Tamas have quite opposite dharmas.

48. That Śakti which brings into existence bala that leads to Karma is called Rajas. When Karma causes Kṣobha (disturbance) it causes duhkha. Therefore duhkha also goes under Rajas category. This is also another state of Prakṛti (Avyakta).

49. That Śakti which suppresses Satva and Rajas, which does not exhibit Vijñāna, nor gives rise to sukha and which does not give rise to Pravṛtti karma either, is called Tamas.

50. Tamas is ajñāna. It does not have Prakāśa. It is śūnya and therefore it is called Avyakta (Prakṛti) state. In this way the guṇas which are present in Avyakta (Prakṛti) are divided into three groups. The satva group is Ānanda, Vijñāna, śama etc. The Rajas group is Kriya, duhkha, cāpalya etc. and the Tamas group is ajñāna moha, ālasya etc.

परस्परेण प्रतिषिद्धवृत्तयस्त्रयोऽप्यमी सन्ति परस्पराश्रयाः ।
आवृण्वते वा गमयन्ति वा त्रयः प्रसादयन्तीति परस्पराहिताः ॥५२॥
यथा हि तैलानलवर्तिकात्मकैस्त्रिभिः स्वतन्त्रैः पृथगेव कर्तृभिः ।
परस्पराऽन्वाहितभिन्नवृत्तिभिर्द्रव्यैः प्रकाशः क्रियते तथा गुणैः ॥५३॥

४३. त्रैगुणयपञ्चिकाधिकरणम्

निगूढमारूढमुदूढमोतप्रोतं तथान्तर्निहितं च भूत्वा ।
त्रैगुण्यमेतद्धि परस्परेणोपयुज्य संभुज्य जगत्करोति ॥५४॥
त्वचा पिनद्धोऽस्ति रसो रसेनाप्यन्तःपिनद्धं द्विफलास्थि यद्वत् ।
तथा गुणोऽन्येन गुणेन यत्रान्तर्धीयते गूढगुणक्रमः सः ॥५५॥
सत्त्वं हि यत्राधिरजो रजोऽधि वा तमोह्युदारूढमिवानुलक्ष्यते ।
तमः स्फुटं तत्र रजोऽन्तराहितं सत्वं रजस्यन्तरितं निगूहितम् ॥५६॥
रजश्च सत्वं च तथा स्फुटं स्यात् तमः प्रबुद्धं प्रलयः स कालः ।
रजः प्रबुद्धं स हि सृष्टिकालः सत्वं प्रबुद्धं स हि मोक्षकालः ॥५७॥
तमः प्रबुद्धं स सुषुप्तिकालः स्वप्नान्तिकं स्यात्तु रजः प्रबुद्धम् ।
सत्त्व प्रबुद्धं यदि जागरा सा प्रत्यर्थमित्थं भवति त्रिकालम् ॥५८॥

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51. In the earlier matas they said Satva is always associated with Rasa. Tamas is the ādiśakti and is a primordeal entity and Rajas is intermediate stage. But this is not true according to the present mata. All the three gunas come into existence independently and all the three are simultaneously present, in the same state in the beginning.

52. After coming into existence they depend on each other though each has activity which opposes that of others. Āvaraṇa, gati and prasāda (prasannatā) are the karyas of these three guṇas.

53. Finally a beautiful example of how the three gunas which coexist in our system and function is given. In a lamp, oil, wick and the flame work together though they are independent doers. They do their different jobs and the result is prakaśa that is illumination. In the same way the three gunas function. All these details are available in Sānkhyagranthas.

43. Traigunyapancikādhikaraṇam

54. There are five ways in which the three guṇas interact or come together and create the Jagat. They are, Nigudha, Ārūdha, Udūdha, Otaprota and Antarnihita.

55. Ojha begins explaining these sambandhas. Just like the liquids inside the body are covered and bound inside the body by the outer skin, and the Rasa inside binds the bones at various joints and also cover them, in the same way each guna covers the other. This is called nigūdha sambandha.

56. Satva overpowers Rajas. This act is called Ākaramaṇa. The guṇa that is overpowered goes into nigūdha state. The guṇa that overpowers is in ārūdha state. Similarly Rajas overpowers Tamoguṇa.

57. When the Jagat is in existence, both Satva and Rajas manifest themselves. During Pralaya kala Tamas is active. When Rajas is active it is Sṛṣtikāla. When Satva predominates it leads to Mokṣa.

तमः प्रबुद्धं तदचेतनं स्याद्रजः प्रबुद्धं द्रुमजातयः स्युः ।
सत्त्वं प्रबुद्धं यदि चेतनं तत् त्रिभिर्गुणैः स्यात्त्रिविधो विसर्गः ॥५९॥

तेजस्तथापोऽन्नमिति त्रयं सत् तदन्यथाऽन्येऽप्सु तदन्यथा स्यात् ।
तदन्यथा तेजसि भूमिभेदादेवं गुणास्ते पृथगाश्रिताः स्युः ॥६०॥

सर्गे यदैकत्र गुणास्त्रयः स्युर्गुणः स एकोऽत्र भवेत्प्रधानः।
स भूमिकारूढगुणक्रमः स्यात्ततो भवन्ति त्रिविधा विसर्गाः ॥६१॥

अष्टोर्ध्वतः सत्त्वविशालसर्गा रजो विशालः किल मध्यसर्गः ।
तमोविशाला इह मूलसर्गाः पञ्चेति सर्गत्रयमाहुरेतत् ॥६२॥

एकैकसर्गोऽपि पुनस्त्रिधा भवेत् स सात्त्विको राजस एष तामसः ।
तेषां त्रयाणामपि जीवने पुनस्ता वृत्तयः स्युस्त्रिविधा गुणक्रमात् ॥६३॥

अथो यथा चक्षुषि शुक्लमण्डले निविष्टमासीदतिकृष्णमण्डलम् ।
नाभौ पुनस्तस्य च कृष्णतारका निधीयते तद्वदिमे गुणाः क्वचित् ॥६४॥

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58. When Tamas is active it is the time of deep sleep (suṣupti). When Rajas is active, it is the time of sleep combined with the occurrence of dreams. When Satva is active it is the time of wakefulness. Thus everybody has three kālas (time periods).

59. In Sṛṣti if Tamas is predominant, the created body will be devoid of Cetanā (consciousness). When Rajas is predominant, the created things will be trees, plants etc. which have suppressed consciousness (antassamjña). When Satva is predominant the created things will be with cetanā (Sasamjña).

60. There are three tatvas in this loka viz. Tejas (Agni), Water and Anna (Pṛthivī). They go under the category of Sat. All these three are inside each one of them. That is why they are said to be Trivṛt. Because of this Trivṛtkaraṇa, when they are mixed with one another, then a new thing with a new quality comes into existence. In the same way when the gunas are mixed together, they have a new composition and their functioning will depend upon which guna is predominant in the mixture.

61. Ojha gives another example of ārūdhasambandha. In a creative process, all the three guṇas are present. But one will be predominant. That guna is said to be ārūdha over the background. We may say that plays the major role in the creation process. In this way, the created pranīs will be of three different kinds. Some will be Satva predominant. Some will be Rajas predominant and yet some others will be Tamas predominant.

62. Above men (stronger than manuṣyas) there are eight kinds of Pranīs. They are Brahmā, Prajāpati, and Indra are three kinds belonging to Deva category. Pitṛs, Gandharvas, Yakṣas, Rākṣasas, Piśācas are five kinds of Upadevas (lower category of Devas). This is the view of Sānkhyas. These are all Satva predominant categories. Manuṣyas are at intermediate level and are Rajas predominant. Therefore they are skilled in different types of Kriyās. Belonging to the earliest creations, are five kinds of lower pranīs viz. trees, creeping reptiles, birds, wild animals and docile animals. These are the three types of sṛṣti.

63. In each of these three sargas, there are three subdivisions according to gunas. Further three divisions are possible because of the type of livelihood of these pranīs viz. living on Sātvik type of food or having Sātvik behaviour, Rājas type of food or having Rājasa behaviour and Tāmasa type of food or having Tāmasa behaviour. But it should be remembered that pure single guṇa never occurs in any prānī. It is the proportionate presence of the gunas that decides the type.

पश्याम्यहं देवमिति प्रतीतिर्दृगात्मदेवैस्त्रिभिरेकमूर्तिः ।
तत्रैकतोऽन्तःकरणं स देवोऽन्यतोऽन्तरे दर्शनवृत्तिरेति ॥६५॥

तत्रायमन्तःकरणस्य देवमनुप्रसादः स परो विकाशः ।
तत्राहिता येन्द्रियवृत्तिरेषा क्रिया तदन्तर्निहितः स देवः ॥६६॥

योऽयं विकाशस्तदुदेति सत्त्वं रजस्तु तत्रेन्द्रियवृत्तिरेषा ।
तत्राहितो यो विषयस्तमस्तत्त्रैगुण्यमित्थं प्रभवत्युदूढम् ॥६७॥

सुप्तः क्वचिद्वल्गति पूरुषोऽयं तत्रास्य निद्रा बलवत्तमोऽभूत् ।
वाग्वृत्तिरस्मिन्नुदिता रजस्तत् सत्त्वं तु तत्रान्वितात्पसंज्ञा ॥६८॥

त्रिरूपबिन्दुत्रयवत्त्रिकोणैस्त्रिभिस्त्रिकोणं क्रियतां पुनस्तैः ।
त्रिभिस्त्रिकोणं क्रियतां तथेह त्रैगुण्यवर्ति त्रिगुणे गुणाः स्युः ॥६९॥

ओतं पुनः प्रोतमिदं गुणत्रयं परस्परस्मिन्नतिसंकुलं तथा ।
संपद्यते येन विशिष्य शक्यते न मुख्यता वेत्तुमथो न गौणता ॥७०॥

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64. Giving another example of ārūdha sambandha Ojha says, we have three colours in the eye viz. dark pupil, less dark retina and the white portion surrounding the retina. They are actually superposed on one another and sometimes the central portion is yellow or red. This is a case of ārūdha sambandha. The same occurs in the case of superposition of gunas.

65-67. Now Ojha gives an example of the superposition of gunas. A man sees another man named Deva or sees a statue which every one calls Deva, then he says 'I see Deva'. In this awareness or knowledge of the presence of Deva three entities are involved viz. 1. the Seer (Draṣṭā) who is denoted by the word 'I', 2. Jñānaviṣaya denoted by the word 'Deva' and the act of seeing (Dṛṣti) denoted by the word 'see'. Because pure Ātmā is actionless the seer represents our antahkaraṇa (involving buddhi, manas and indriyas). Dṛṣti has the intermediate position. On one side it is linked to the Ātmān and on the other side it is linked to the Viṣaya. Ātmā is inside. Viṣaya is outside. Having seen the Deva, the feeling of Prasāda or Prīti occurs in the mind. Antahkaraṇa becomes Prasāda itself (प्रसादमयं भवति). This is the form of Satva guna. The Dṛṣti which is linked to Antahkaraṇa is karma oriented and therefore it is the form of Rajoguna. The Viṣaya prevents the mind from engaging itself in another Viṣaya while it is linked to it. It acts therefore as an āvaraka and hence its rūpa is of Tamoguna. Here dṛṣti gets superposed (ārūdha) on antahkaraṇa and it has Rajorūpa. On the Rajas, Viṣaya which is Tamorūpa is superposed. Therefore superimposition of Rajas on Satva and Tamas on Rajas takes place and therefore there is mutual Udūdha bhāva among the three guṇas.

68. Another example is given in this verse. Many people talk something while they are in sleep. Sometimes, they talk clearly and others who are near are able to follow what they talk. Here sleep is a characteristic of tamoguna and it is strong. The talking is of Rajas form. The small measure of jñāna which is inside, that contributes to the talking process, is of Satva form. In this way Rajas is superposed on Tamas and Satva also has entered Rajas. This is also a case of mutual Udūdha bhāva.

69. An example from Tantraśāstra is given here. Devotees of Tantramārga put three dots (bindus) in different directions and join them to form a triangle. Then they make one triangle with three different triangles. Then with three such triangles they make one yantra. In these in each triangle other triangles are superposed. In the same way gunas get superposed on one another and create a situation in which one gets over another (परस्परमारोह्यकारोहकभावः प्रत्येतव्यः).

नवप्रसङ्गे पुरुषेण योषितो हर्षस्त्रपामोहनवेदनाः पृथक् ।
यत्र स्त्रियः स्यात् प्रसवस्य वेदना सत्त्वे रजस्तत्र रजोगतं तमः ॥७१॥
नियुध्यतां मोहधनोपलब्धि यः सत्त्वं रजस्थं च रजस्तमोगतम् ।
महोत्सवे यत्र सुखश्रमार्तयो व्यामोहनं वा तदिदं रजः परम् ॥७२॥
बन्दीकृतस्याथ नरस्य पक्षिणः पशोर्बुभुक्षां गमितस्य भूयसा ।
यदन्नदानादिविशिष्टचर्ययोपचर्यते सत्त्वमिदं रजोगतम् ॥७३॥
इत्थं सुखं दुःखमथैष मोहो ज्ञानं क्रियाऽऽलस्यमिति त्रयो वा ।
धर्मा गुणानामितरेतरस्थाः परस्परेणेह भवन्ति विद्धाः ॥७४॥
क्वचित्तु संकोचविकाशयोगतो बहिः प्रसृप्यान्तरुपैति पर्ययात् ।
सत्त्वे समुद्रे प्रणिधीयते तमो हानौ तु सत्त्वस्य तमोऽनुवर्धते ॥७५॥

70. In Udūdhabhāva which part of it is contributed by a particular guṇa is clearly decipherable. But in Otaprotabhāva, separation of guṇas when all of them are in action is not possible. They will always remain mixed with each other. It is not possible to decipher which guṇa plays the predominant role and which plays subordinate role. All the three guṇas are collectively present without separate identity in Otaprotabhāva. What is Ota changes to prota after some time (Otaprotabhāva of threads in the weaving of clothes is well known).

71. Ojha gives an example for Otaprotabhāva. A girl when she has the first union with her husband experiences many feelings like harṣa (joy), lajjā (shyness), mohana (temptation), rigidity caused by shyness, sensation (vedanā) all these occur together. There harṣa is caused by satva guna. Mohana is Tamas caused, Vedanā is Rajas caused. But we cannot separate the effects of the individual gunas. In the same way when a woman delivers a child, she experiences vedanā, mohana and harṣa because of the birth of a child etc. all together. Vedana is Rajas caused, mohana is Tamas caused and harṣa is Satva caused. All occur in an Otaprotabhāva.

72. Another example is given in this verse. In the war, the fighting men of both sides expect to win the war. But the happenings sometimes cause joy. Sometimes a blow from the other side causes mūrcchā (swooning). The men who hope to win the war, get harṣa which is of Satva type. The men who get hit suffer mūrcchā which is of Tamas form. Yuddhakriyā is of Rajas form. In Rajas, Satva is woven and both are woven in Tamas when mūrccha takes place. In the same way when a marriage function is organised people get different feelings one after the other and they are all mixed in the Otaprota way.

73. Similarly when a man cages a bird. When he finds the bird suffering from hunger, he feeds it with food. Caging the bird is a Karma of Rajas form. Feeding the bird with food is the result of Satva guṇa. Here in·Rajas, Satva is woven.

74. In this way wherever Karmas which are of the forms of the three guṇas, are accompanied by acts which have jñāna, kriyā and ālasya (laziness) dharmas and therefore bring sukha, duhkha and moha, (ajñāna) they always result in a mixture of guṇas which have Otaprotabhāva and each is affected by the others.

75. Now Ojha explains the fifth type of guna sambandha. In this case one guna projects some dharmas and withdraws some others. When projection of dharmas takes place it exhibits the same. On the other hand when the dharmas are withdrawn and turned inwards, it changes its nature. This is called Antarnihita. When Satva guṇa is exhibited by the ocean, and at that time tamoguṇa gets into it, Satva is

विज्ञानमन्तःकरणे हि कारणे सूक्ष्मे ततः स्थूलतनौ प्रवर्तते ।
संकुच्य सुक्ष्मेऽथ च कारणेऽथवा विश्राम्यतीत्यस्य दशात्रयी भवेत् ॥७६॥

चर्मान्तविश्रान्तमिदं हि जागराः स्वप्नान्तिकं स्याद्यदि भौतिकं त्यजत् ।
सूक्ष्मान्तविश्रान्तमिदं भवेदथो सुप्तिर्भवेत् कारणमात्रगं यदि ॥७७॥

इत्थं गुणास्ते पृथगुल्वणास्त्रयः परस्परेणानुचरन्ति पञ्चधा ।
परस्पराबद्धविमुक्तरूपिणस्ते पूरुषे भोक्तरि भान्ति सर्वदा ॥७८॥

यथा समुद्रप्रकृतिः पयोमरुत्पांसुप्लवाद्यैर्विततैः समन्ततः ।
परस्परेण प्रहतैर्वियौजितैरायोजितैरूर्मिमती प्रदृश्यते ॥७९॥

सा पूरुषस्य प्रकृतिस्तथामितो रूपैस्त्रिभिः सत्वरजस्तमोमयी ।
परस्परेण प्रहतैर्वियोजितैरायोजितैरूर्मिमती प्रवर्तते ॥८०॥

इत्थं तरङ्गायितरूपशालिनामेषां गुणानां हि परस्परेण ये ।
भङ्गाः स्युरासङ्गवशादनेकधा तानेव पश्यामि जगद्यदीक्ष्यते ॥८१॥

४४. उत्पन्नशिष्टत्रैगुण्याधिकरणम्

केचित्पुनः प्राहुरिमे त्रयो गुणा एको गुणो नैतदिदं पृथक् त्रयम् ।
अव्यक्तमेतत्प्रथमं तदेकवत् त्रिधा भवेद्व्यक्तिदशामुपेत्य तत् ॥८२॥

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suppressed and tamoguṇa is exhibited.

76. Giving an example of the Sankoca (withdrawal) and Vikāsa (projection) processes of the gunas Ojha says, in the case of prāṇīs, Vijñāna appears first in the antahkaraṇa, there also, first in the karāṇa śarīra, then in the sukṣma śarīra and then in Sthūla śarīra. When it undergoes Sankoca, it undergoes the same first in the sukṣma śarīra and then in Karaṇaśarīra.

77. These Sankoca and Vikāsa processes cause the three states viz. waking state, dream state and deep sleep state in us. When the Vijñāna undergoes Vikāsa and it extends upto the skin, then it is jāgradavasthā (wakeful state). When Vijñāna leaves the sthūla śarīra and takes rest in sukṣma śarīra it is called dream state (Svapnāvasthā). When it undergoes further sankoca and reaches the kārana śarīra, it is called deep sleep state (suṣuptyavasthā). In the jāgradavasthā Satva spreads to all the śarīras. In that ocean of Satva, Tamas is in a suppressed condition. But when the Sankoca of Satvaguna takes place, tamas comes up in the form of ajñāna and affects the three śarīras.

78. In this way, the three gunas exhibit themselves and function together in five ways. In some cases they mix together and lose their individual characteristics. Sometimes one overpowers the others and becomes predominant.

79. Ojha explains the above with an example. The state of the sea is affected by waves which are caused by the water, wind, dust movements and which sometimes oppose each other, sometimes support each other and build up or sometimes get separated and get weakened.

80-81. In the same way the gunas of men, get strengthened or weakened by interacting among themselves in various ways and affect the state of Puruṣa's Prakṛti. The Jagat that we witness reflects all these interactions of the guṇas.

शक्ती रसे कर्म तदस्तिनास्तिमत् तदेकमेवोत्तरतस्त्रिधा भवेत् ।
प्रवर्तना चापि निवर्तना रजस्तदन्तरे सत्त्वमथो तमो भवेत् ॥८३॥

प्रवर्तनान्ते च निवर्तनादितः स्तम्भः स्थितिः स्यात्तम उच्यते हि तत् ।
प्रवर्तनादौ च निवर्तनान्ततः स्थितिर्मतं सत्त्वमिति क्वचिन्मतम् ॥८४॥

निवर्तनं सत्त्वमथ प्रवर्तनं रजस्तमः स्तम्भ इति क्रियाश्रयम् ।
यथा यथा कर्म निवर्तते क्रमात् तथा तथा सत्वगुणः प्रसीदति ॥८५॥

प्रसादयत्येष रसं यतस्ततः सत्वं यतस्तं वृणुते तमस्ततः ।
स्थिरं रसं यन्न भवेत्तमो रजस्तदेक एवायमनेकवद्भवेत् ॥८६॥

एको हि रामः स विभिद्यते यथा भ्राता च पुत्रश्च पिता च कस्यचित् ।
पितास्य पुत्रीं तनयः स्वमातरं पतिः स्वपत्नीं च निरीक्षतेऽन्यथा ॥८७॥

यदा हितायाचरतीति मित्रतामथाहितायाचरतीति शत्रुताम् ।
तटस्थता नोभयथापि वा चरन्नुपैति एकोऽपि गुणस्तथा त्रिधा ॥८८॥

44. Utpannaśiṣṭatraigunyādhikaranam.

First let us explain the title of this adhikarana. According to one school of Sānkhyas, the gunas viz Satva, Rajas and Tamas do not create the things as other schools believe. But they are superposed on the created things. This Adhikarana is going to deal with these guṇas - इदं त्रैगुण्यमुत्पन्नेषु पदार्थेषु शिष्टं व्यवह्रियते, यद्वा उत्पन्नानां विशेषाणामिदं भवतीत्यधिकरणार्थः ।

82. Some people say that one guna having Avyakta form constitutes the Śakti of Puruṣa. It is capable of creating everything. When it gets to Vyakta (manifest) state, it evolves into three types. Therefore according to this school, each of the three gunas individually cannot create the things.

83. Śakti which is present in Rasa is of Karma rūpa. It constantly changes, appears, disappears and again appears and therefore has Asti-nāsti form. It is of single form in the beginning and later evolves into three forms when the creation processes are in progress. In the Jagat we see these as Pravartanā and Nivartanā processes. Both these are of Karma form and therefore pertain to Rajoguna. In this sometimes Satva and Tamas enṭer and play their roles.

84. At the end of Karma and at the beginning of Karma Nivṛtti, a state of no action occurs and that is called Tamas. According to some scholars, Satva state occurs before Pravṛtti karma commences and Nivṛtti karma ends.

85. Karmanivṛtti is of Satva form. Pravṛtti is of Rajas form. The state of no action is of Tamas form. Thus all these three guṇas are dependent on Karma. As Karma goes on disappearing, Satva guna goes on building up.

86. Satva is called by that name because it causes the Prakāśa of Rasa. Because Tamas covers Rasa, it goes by that name. When Rasa is made to indulge in Karma, the Śakti that causes it is called Rajas and guṇa also goes by that name. In this way one guṇa (Rajas) evolves into other gunas.

87. Giving an example, Ojha says, the same Rama is the brother of one individual, son of another and father of a third person. In the same way a person has different attitudes towards women who are his daughter, his mother and his wife respectively.

स्त्रियः स्तनग्राहिणि वृत्तयोऽन्यथा भवन्ति पत्यौ तनये चिकित्सके ।
रिपौ च मित्रे च समेऽन्यथा पुनः परासु पत्नीजननीषु चान्यथा ॥८९॥

एकां स्त्रियं पश्यति चान्यथाऽन्यथो भ्राता पिता पुत्रपती यतिः परः ।
ततस्तथा वृत्त्युदयं प्रयोजकः संस्कारभेदः प्रकृतेः प्रदीयते ॥९०॥

इत्थं गुणाः सत्वरजस्तमांसि क्षेत्रज्ञनिष्ठाः पुरुषस्य धर्माः ।
सांख्यैर्यथोक्ताः पृथगात्मदृष्टाः स्वल्पस्तदाभास इहेरितोऽयम् ॥९१॥

इति सांख्याभासाः ।

इति ब्रह्मविज्ञाने परविद्यायामुत्तरार्धे बलप्रतिपत्तिविभागे गुणाधिकारः पूर्णः ॥

४५. कर्मरूपाधिकरणम् ।

व्याचक्ष्महे ब्रह्मणि कर्मरूपाण्येकस्य पश्यन्ति यतोऽन्यथात्वम् ।
यस्योदयश्च प्रलयश्च रूपं तत् कर्म तद्धयस्त्यमृतेन पूर्णम् ॥१॥

अव्यक्तसुप्तं किल शून्यसंज्ञं तन्मृत्यु सुप्तं तु निरात्मसुप्तम् ।
यद्व्यक्तमात्मन्वि बलानुसृष्टं पूर्णं बलं कर्मपदे तदाहुः ॥२॥

तच्चोदयानुप्रलयप्रभेदात् प्रतीयते कर्म पुनस्त्रिधेदम् ।
भिन्नोदयानुप्रलयोऽस्ति यावांस्तावान् स वेदो भवतीह भिन्नः ॥३॥

88. Men have friendship with some, enmity with some and remain neutral with some others. A single guṇa changes form in different situations.

89. A woman shows different attitudes towards a child, husband, doctor, enemy, friend etc. The same holds good in the case of men also.

90. Why do we show different attitudes towards different individuals? The reason is a samskāra is built in us which enables us to have the right attitude towards different individuals.

91. In this way Satva, Rajas and Tamas are dharmas of Puruṣa which reside in Ksetrajña Ātmā. In Sānkhya Darśana these gunas are said to be separate from Ātmā. This view is a shortsighted one and incorrect view. That is why the author has named this section as सांख्याभास.

The section dealing with gunas comes to an end here.

45. Karmarūpādhikaranam

1. In this section Ojha explains Karma and its forms. Bala evolves into Śakti and Śakti produces Karma. In the dormant state it is bala. In the active state it is Śakti and Karma is the exhibited state. Bala and Śakti have already been explained. Now we pass on to Karma. All these three viz. Bala, Śakti and Karma are supported by Rasa. Now Ojha is going to explain the forms of Karma which appear in Brahman. Because of these forms of Karma, Brahman which is one only exhibits many forms. Karma appears and gets destroyed. That is the natural dharma of Karma. We recognise Karma only because it has the support of Rasa. It is a form of bala and becomes pūrna with amṛta (Rasa). It never exists without any support.

2. In Avyakta (unmanifest) state, the dormant bala is called śūnya. It is mṛtyu. Even when it becomes manifest, as long as it is not associated with Ātmā (Rasa), it is still called Nirātmasupta. When a bala gives

यः कर्मवेदः क्षणिकः स एकः सान्तानिकोऽन्यः क्रमिको द्वितीयः ।
प्रावाहिको यः स परस्तृतीयस्तस्मिन् द्वितीयः प्रथमो द्वितीये ॥४॥
यदस्ति मुख्यं क्षणिकं स्वरूपं क्षणेत तत्र प्रलयोदयौ स्तः ।
तैरप्यसंख्यैः क्षणिकैः सुदृब्धं सान्तानिकं तस्य परं स्वरूपम् ॥५॥
सान्तानिके तु प्रलयोदयौ स्तो विभिन्नकालान्तरितौ पुनस्तौ ।
यान्यत्र कर्माणि वदन्ति लोके सान्तानिकान्येव भवन्ति तानि ॥६॥
तैरप्यसंख्यैः क्रमिकैः सुदृब्धं प्रावाहिकं तस्य परं स्वरूपम् ।
प्रावाहिकान्नास्ति परं स्वरूपं तदेव रूपं जगदेतदाहुः ॥७॥
प्रावाहिकं तत्र निरात्मकं स्यान्नात्मन्वितेषु क्षणिकं क्वचित्स्यात् ।
उत्पन्ननष्टक्षणवत् तदात्मग्रहक्षणं न क्षमतेऽनुगन्तुम् ॥८॥
अथाहुरेके क्षणिकं न चेत्स्यादात्मन्वि तत्तर्हि न तत्प्रतीयुः ।
उत्पत्तिरस्य स्थितिरस्य नाशस्तत् त्रिक्षणं कर्म वदामि तस्मात् ॥९॥
स्थितिक्षणेन क्षणिकत्वमन्ये प्राहुः स्थितावेव परस्य नाशः ।
परस्य चोत्पत्तिरिति क्रमेण धारा द्विधाऽस्त्यन्तवती निरन्ता ॥१०॥

rise to another bala which is associated with Ātmā, then it becomes pūrna and is called Karma.

3. Karma which is ephemeral, that is which appears and disappears is understood by us in three ways. Only when Karma is not kṣaṇika that is short lived and remains there for some time, we become aware of it. Veda means Jñāna.

4. The three types are 1. Kṣanika Karma 2. Sāntanika that is, it gives rise to other Karmas by associating itself with Ātmā (Rasa) and 3. Prāvāhika which evolves into a stream of Karmas. In the second, the first one resides and in the third, second one resides (antarbhūta).

5. In the case of Kṣanika Karma, the Karma dies as soon as it appears. Sometimes an infinite number of Kṣanika Karmas get woven into sāntānika form.

6. Even in sāntāṇika form, Karma gets destroyed. But it gets destroyed after considerable time. The Karmas that occur in our worldly life are of Sāntanīka type only. These Karmas sometimes lasts for a long time and sometimes for a short time only.

7. Pravāhika Karma is an evolution from many Sāntānika Karmas. Karma flows like a stream in this case. Other than these three forms, Karma has no other form. The form of this Jagat is nothing but that of Prāvāhika Karma.

8. The form of Prāvāhika Karma does not appear unless there is background support of Rasa. Karma which is supported by Ātmā (Rasa) does not become Kṣaṇika. Kṣaṇika Karma cannot become Sāntanika because its time of existence is too short to have association with Ātmā.

9. Some people argue that if Kṣaṇika Karma does not have the support of Ātmā, we cannot be aware of its coming into existence at all. Therefore Ksanika Karma should have utpatti, Sthiti and nāśa.

10. Karma is named kṣaṇika because it exists only for a very short time. In that time if it creates another Karma, then this process can go on to create a stream with Kṣaṇika Karma. This stream may be short lived and come to an end or it may go on without end. Thus Karma stream created by Kṣaṇika

प्रवाहकर्मास्ति निरन्तधारं सान्तानिकं कर्म तु सान्तधारम् ।
अथाद्यकर्म क्षणिकं त्वधारं त्रीण्यप्यमून्यात्मगतानि वीक्षे ॥११॥

४६. प्रवाहाधिकरणम्

प्रवाहरूपेण बलेन लक्षितं यद् ब्रह्म यत्सर्वमिदं बिभर्ति हि ।
तद्भक्तयः स्युस्तदुपासना कृता यथार्थतज्ज्ञानकृते समर्थते ॥१२॥

परात्मनि त्वात्मसमर्पणं मनोद्वारा कृतं योग उपासना च सा ।
उपासनार्चा भवतीह सा द्विधा प्रतीकतो वाप्यनुरूपचित्रतः ॥१३॥

तदेकदेशेन समग्रतद्ग्रहः प्रतीकशब्देन निरुच्यते बुधैः ॥
करे धृतोऽसौ ध्रियते हि पुरूषः स सेवितः स्यादिह पादसेवया ॥१४॥

कर्मप्रवाहोऽयमनाद्यनन्तो जगन्मयो यः स मतः परात्मा ।
न तत्र सर्वात्मनि युज्यतेऽल्पं मनः प्रतीके क्रियते स योगः ॥१५॥

जगत्प्रवाहे बहुरूपभिन्ने यदेकरूपं भवतीह गङ्गा ।
धृत्वा प्रतीकेन तदर्प्यते यच्चितं परात्मन्युचितं स योगः ॥१६॥

गङ्गाप्रवाहेण मनोऽवगाहं जगत्प्रवाहे यदि कोऽपि कुर्यात् ।
स प्रत्ययः स्यादनुरूपचित्रप्रदर्शनाच्चित्रवतः स्वरूपे ॥१७॥

Karma is of two kinds viz. sānta or niranta.

11. Karma of Prāvāhika type is never ending stream (dhārā) of Karmas. Sāntānika karmadhārā has an end. Though in the beginning Kṣaṇika Karma is said to be śūnya, the three states of Karma described above (utpatti, sthiti, nāśa) have the support of Ātmā.

46. Pravāhādhikaranam

12. Brahman exhibits himself in the Pravāharūpa Karma. It is this Brahman that supports and feeds this Jagat. We can directly see Brahman except through his manifestation as what all we see around us. These are all his bhaktis (avayavas). By worshipping these amśas of Brahman, we are enabled to understand his true nature.

13. When we forge our Ātman with Parātmā (Parabrahman) through manoyoga, it is called Upāsanā. It is a kind of worship which is of two kinds. One is worship of a small part of it and another worship of a suitable picture. Pratīka means a small part (khanda). मनसा एकाग्रेण चिन्तनमेव उपासनाशब्देन योगशब्देन च कथ्यते। उपास्यसमीपे आसना स्थितिरेवोपासना । स्थितिश्च मनोद्वरेणैव भवति । तेन मनस्तस्मिन् समर्पितं भवति ।

14. Pratīkopāsanā constitutes worshipping a part of an entity and imagining the whole entity in that. (एकस्मिन् अवयते खण्डे संपूर्णवस्तुबुद्धिः प्रतीकोपासना।). The rivers, the mountains are all parts of Parabrahman only. When a boy holds the hand of his father he feels that he is holding his father. When a student worships the feet of his teacher, he feels he is worhipping the teacher.

15. This Jagat represents a Karmapravāha with no beginning and no end. It represents Parātmā. Our mind is too small to contain the whole thing and therefore we concentrate on a small part of it and forge our mind with it.

16. Jagatpravāha has many forms. In those the river Gangā is one form. When we forge our mind

गङ्गाप्रवाहोऽस्ति जलप्रवाहो जलं तदस्ति त्रिपथानुगामि ।
अधः पृथिव्यामिह तिर्यगूर्ध्वं वायौ च तस्मात् त्रिपथा हि गङ्गा ॥१८॥

जगत्प्रवाहोऽपि बलप्रवाहो बलं तदस्ति त्रिपथानुगामि ।
तमो रजः सत्वमिति क्रमेण पृथक् त्रिधारा प्रकृतिस्तथैषा ॥१९॥

त्रिधापि दृश्येत जलं जलाशये क्वचित् प्रवाहि प्रतरां न चोर्मिवत् ।
महोर्मि तु क्वापि न च प्रवाहि तत् क्वचित् प्रवाहि प्रतरां महोर्मि च ॥२०॥

इदं तु पश्यामि बलं बलाशये सदा प्रवाहि प्रतरां महोर्म्यपि ।
न च प्रवाहप्रभवः प्रतीयते परायणोऽप्यस्य न चावसीयते ॥२१॥

गङ्गाप्रवाहे क्वचिदास्थितः पुरः पश्यापि गम्भीरगतिक्रमं समम् ।
क्षणे क्षणे क्षीण विलक्षणक्रमं क्रमागतं भिन्नमभिन्नवज्जलम् ॥२२॥

जगत्प्रवाहेऽपि तथा स्थितः पुरः पश्यामि गम्भीरगतिक्रमं समम् ।
क्षणे क्षणे क्षीणविलक्षणं क्रमं क्रमागतं भिन्नमभिन्नवद्बलम् ॥२३॥

इयान् विशेषः पुनरत्र दृश्यते सरित्प्रवाहोऽस्ति विशेषदिग्गतः ।
जगत्प्रवाहे पुनरागमो गमो दिशं विनैवानुपलं प्रवर्तते ॥२४॥

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with this part of Parabrahman, it constitutes yoga with Parātmā.

17. Gangapravāha on earth is similar to Jagatpravaha in Brahman. If a man applies his mind to this similarity and firmly believes in it then it is Anurūpacitropāsanā. When we concentrate on the photo picture of our father, our mind gets concentrated on our father and gets forged with him. This is Anurūpa citropāsanā.

18. Explaining further the similarity of Jagatpravāha and Gangāpravāha, Ojha says Gangapravāha constitutes jalapravāha and that water moves in three direction. One part moves down and percolates into the ground. Another moves up in the form water vapour caused by sun's rays and is converted into cloud. The third part moves sideways along with wind and produces cool surroundings. That is why Ganga is called Tripathagā. Of course we are aware of the Purāṇa concept according to which the Ganga which has its origin in the Sumeru mountain, flows in three directions downwards. Still our explanation also is equally valid.

19. The Jagatpravāha also flows in three directions. Jagatpravāha is nothing but balapravāha. This bala consists of three streamed Prakṛti which are Satva, Rajas and Tamas.

20. In waters, only Pravāha, only waves and sometime both Pravāha and waves are present. That is, in huge Pravāha, waves are absent. Sometimes the waves are so huge that we do not see pravāha. In ordinary cases we see both.

21. In the same way bala also constitutes a Pravāha all the time. This Pravāha is also strong and many big waves also appear in the Pravāha. But we do not know when and where the balas appear. Nor do we know where they merge and even the Brahman which supports these balas does not have an end.

22. When we sit on the bank of Ganga and watch the Pravāha in the river it is quite strong sometimes, There are changes in localised regions but it is like a single Pravāha, though the water at any place goes on constantly changing.

23. In the same way we see the Jagatpravāha which is nothing but balapravāha, moving as a strong

यावत्तु पश्यामि बलं पुरः स्थितं कुतस्तदायातमिदं नवं नवम् ।
क्व तद्गतं तन्न विदुः परस्थलं यत्र स्थितं स प्रभवः परायणम् ॥२५॥
अयं प्रवाहः प्रथमं कदा पुरा प्रावर्तताऽन्तोऽस्य कदेति के विदुः ।
अनाद्यनन्तः सततं सनातनो बलप्रवाहो वहते स एकवत् ॥२६॥
या कर्मधारेह रसे प्रवाहिता सानाद्यनन्ता न विरम्यते यतः ।
तस्मादविश्रान्तनिरन्तरक्रमादनाद्यनन्तं जगदेतदिष्यते ॥२७॥

४७. उपासनाधिकरणम्

प्रतीकतो वा प्रतिरूपतो वा दृष्टान्ततो वा यदि तत्र तत्त्वम् ।
आरोप्यते नाम च रूपकर्म्मोपचर्य्यते तुल्यमुपासना सा ॥२८॥
अन्यत्र चान्यस्य च धर्म्मसाम्याद् यद्रूपसांकर्य्यमुदेति दृष्टौ ।
सोपासना भक्तिवशात् तयोः स्युः कर्म्माणि शब्दाश्च धियस्तथैकाः ॥२९॥
यद्दर्पणे पश्यति रूपमेषोऽहमेवमस्मीति करोति बुद्धिम् ।
अन्यं प्रपश्यन् प्रतिपद्यतेऽन्यं भक्त्यैव तत्रार्थमुपैति सत्यम् ॥३०॥

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current. However there are changes now and then for short intervals and balas appear sometimes split and sometimes moving together.

24. But there is one difference between Jagatpravāha and nadīpravāha. That is whereas the river originates in some direction and flows in some other direction and this is fixed for any river at a place. But in the case of Jagatpravāha, there is no such regulation with regard to its origin and direction of flow.

25. In the case of Jagat which we witness, things go on appearing and disappearing. They take newer and newer forms. Wherefrom they originate and where do they disappear, is a puzzle to us. All that we know is that the place where sṛṣti originates is called Prabhavasthāna and where they merge and disappear is called Parāyaṇa. In Brahmavāda both take place in Brahman.

26. Nobody knows when the Jagatpravāha commenced and when it ended. This balapravāha has been going on in the same way all the time and it has no beginning and no end.

27. The Karmadhāra has no beginning and no end. Therefore this Jagat has all the time been existing and has no beginning and no end.

47. Upasānādhikaraṇam

28. Either in a Pratīka (khanda or amśa) or in a picture in which the form of the thing is drawn, or in a representative example, the mūla tatva is imagined to be present, with respect to its name form and karma and our mind is applied to it and forged with it, it is called Upāsanā. Nama, rūpa and Karma of the mūla tatva have equal share in the Upāsanā.

29. If the dharmas of one thing are attributed to another and the rūpa of the former is identified with that of the latter and worshipped, it is called Upāsanā. Because of the attribution in Upāsana, the devotee does not distinguish between the rūpa of the mūla vastu and the pratīka worshipped and thinks it is identical with the mūla tatva in all respects viz. Nāma, Rūpa and Karma.

30. When a man sees his image in a mirror, he identifies it with himself and says 'it is myself'. Here

अयं गजोऽयं महिषोऽयमश्वोऽयं गौरितीत्थं प्रतिरूपकेषु ।
व्युत्पादितो दृष्टिमुपेत्य तेषु प्रपद्यते तान् परमार्थभूतान् ॥३१॥
दृष्टान्तदार्ष्टान्तिकयोः समत्वाद् दार्ष्टान्तिकाभिन्नतयाऽत्र दृष्टिः ।
दृष्टान्तशब्दस्य तथा प्रयुक्तिर्दार्ष्टान्तिके भक्तिरुपासना सा ॥३२॥
वाग्रूपभेदेऽक्षरभावना या याश्वत्थबुद्धिः किल कर्म्मवृक्षे ।
यत्पुण्डरीकं गिरयः समुद्रा भक्त्यैव तत्सर्वमिहोपक्लृप्तम् ॥३३॥
वाग्रूपभेदेऽक्षरशब्दक्लृप्तिर्ब्रह्माक्षरस्थाननिवेशदृष्ट्यै ।
अन्येषु भेदेष्वपि तेन वाचा तैर्ब्रह्मभेदैः समता समीक्ष्या ॥३४॥
यथा हि तद्ब्रह्म तथैव शब्दः सर्वे विशेषा उभयोः समानाः ।
तेनात्र शब्दे निपुणं निविष्टो ब्रह्मापि तच्छब्ददृशाधिगच्छेत् ॥३५॥
स्वरः परः सोऽक्षरमेतदाहुस्त्रिधाऽत्र वर्णः क्षर उच्यते त्रिधा ।
स्वरो ह्युदात्तस्वरितानुदात्तप्रभेदतोऽयं त्रिविधो निरुक्तः ॥३६॥

he is totally unaware of the fact that it is only an image and not he himself. In the same way when he sees somebody else's photo picture, he exhibits friendly expressions towards the picture, if he has heard about the man and knows his good qualities. The fact that the picture is only an image of the man never arises in his mind.

31. Seeing the pictures of individual animals, like elephant, buffalo, horse etc. a man identifies them with the real animals. For a moment his mind is totally absorbed in the real ones. This is what happens in Upāsanā.

32. While explaining a principle we give examples and explain how the whole process takes place in the example. The student keeps his mind engaged equally both in the example and the original principle and forgets for a moment their difference. This enables him to understand the principle in all respects. This is Upāsanā. In this case the example becomes a bhakti (an avayava) of the principle.

33. When we utter the name of a thing, the man who hears it understands it because he has already knowledge of that thing and its name. In the same way when we attribute all aspects of Karma to the holy Aśvattha tree, the Aśvattha tree comes to our mind whenever we talk of Karma tree. Here Aśvattha tree is a bhakti or a representative of the world of Karmas. Similarly lotus, mountains, oceans etc. constitute bhaktis of some mūla tatva.

34. The name Akṣara to letters which make a word is of great significance. We have already seen Akṣara Puruṣa is a Puruṣasamsthā in which balas have enveloped Rasa in a limited region. Therefore he is balaviśista Rasa and is a bhakti (amśa) of Śodaśī Puruṣa. Brahmā, Viṣṇu, Maheśvara are all Akṣara Puruṣas only. Knowledge of Akṣara Puruṣa in all aspects leads to release from samsāra. He is called Parāvara Puruṣa while Avyaya Puruṣa is called Para Puruṣa and Kṣara Puruṣa is called Avara Puruṣa. (cf. भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्यकर्माणि तस्मिन् दृष्टे परावरे ॥ उप). Here in order to strike an equation between शब्दब्रह्म and परब्रह्म, the latter is named Akṣara. Whenever we utter an Akṣara, we are reminded of Akṣara Brahman. Therefore every letter is a bhakti of Akṣara Brahman. This is Akṣaropāsanā.

35. Brahmatatva and Śabdatatva are similar in many respects. Therefore if a man concentrates on śabdatatva, he will get into Brahmatatva. (cf. द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्। शाब्दे ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति - उप). Ojha says the same thing in different words.

तदक्रियं स्यादुपसर्जनक्रियं तार्तीयिकं तूपजनक्रियं भवेत् ।
स्पृष्टास्तथान्ये विवृतास्तथापरेऽन्तस्थाश्च वर्णास्त्रिविधा अमी स्युः ॥३७॥

स्वरेऽक्षरं तत्र च वर्ण इत्थं परेऽक्षरं तत्र पुनः क्षरं स्यात्।
ज्योतिर्ह्युदात्तं स्वरितो धृतिः स्यात् समा प्रतिष्ठा निहतस्वरेण ॥३८॥

विधर्तुमीष्टेऽक्षरमष्टवर्णानर्द्धार्द्धमात्रान् पुरतश्च पृष्ठे ।
पृष्ठस्थितान् पञ्च पुरःस्थितांस्त्रीन् विधर्तुमीष्टे स्वविकासयोगात् ॥३९॥

पृष्ठस्थितांस्तत्र विधारयत्तानेकं बहून् द्वावपि तल्लघु स्यात् ।
विधारयेच्चेत् पुरतस्तु वर्णं कथंचिदप्येकमिदं गुरु स्यात् ॥४०॥

न पृष्ठतो वा पुरतो विधारयेत् तदक्रिये स्याल्लघु चैतदक्षरम् ।
चेत् पृष्ठतो धारयते न चाग्रतो लघ्वेव तत् स्यादुपसर्जनक्रियम् ॥४१॥

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36. Svaras are vowels. Consonants are called Vyanjanas. If appropriate svaras are joined to the proper vyanjanas, then the desired Akṣara (letter) is formed. For example क् + अ = क. Here क् is vyanjana and अ is svara. Both join and produced the Akṣara क. Akṣara is therefore व्यञ्जनविशिष्टस्वरः. Both swaras and vyanjanas which go to make a letter are called varnas. For example the varnas which make वाक् are वकार, आकार and ककार. Each of these is a varṇa which is called Kṣara. It is of three kinds. Svara is also of three kinds. They are Udātta, Anudātta, and Svarita.

37. Svaras (Udātta, Anudātta, Svarita) are divided into three kinds viz. Akriya, Upasarjanakriya and Upajanakriya. Varnas which are parts of Akṣaras are also of three kinds viz. Spṛṣta, Vivṛta and Antastha.

38. Just like Akṣara gets its svarūpa by vyanjana having the support of Svara and the three types of varṇas are also having the support of Akṣara, in the same way Akṣara Puruṣa is having the support of Avyaya Puruṣa and it supports many Kṣaras. Just like svara has three forms viz. Udātta, Anudātta and Svaritā, Avyaya Puruṣa also has three forms viz. Jyotis, Vidhṛti and Pratiṣtha which correspond to his components Manas, Prāna and Vāk. Jyotis corresponds to Udātta, Vidhṛti corresponds Svarita and Pratiṣthā corresponds to Anudātta.

39. Just like in Brahman, Akṣara supports many Kṣaras, in the same way, in Vāk, Svara in its Akṣara form, can support eight varṇas in the form of consonants. The Svara which occurs ahead is capable of supporting five varṇas which come at the back. For example in the word 'कार्त्स्न्यम्', Akāra which occurs ahead and which is svara (vowel) is able to support the Vyanjanas (consonants) which are behind, viz. र्, त्, स्, न् and य्. This is the maximum number of Vyanjanas that Svara can support. On the other hand if Svara occurs at the back it can support only three consonants (Vyanjanas). For example in the word आर्द्स्, the Svara 'आ' which occurs first is able to hold only three Vyanjanas viz. र्, द्, स् which occur ahead. When the Svara comes in the middle it is able to support eight Vyanjanas as in 'कार्त्स्न्यर्द्स्' five behind and three ahead and so on. Of course in the case of Brahman it can support any number of Kṣaras. The similarity is in the fact that Svara is able to support varṇas. Brahman is able to support Kṣaras. Brahmākṣara is able to support five bhūtas and three guṇas viz. Satva, Rajas and Tamas while Svara is able to support eight Vyanjanas.

40. When the Svara supports many varṇas which follow behind, the Svara does not get loaded. It remains light. On the other hand if even one varṇa occurs ahead, then it becomes heavy, that is, it gets gurutva.

41. When a Svara does not support either a varṇa which is behind it or ahead of it and is pure,

यस्त्वग्रतो धारयतेऽथ वर्णान् गुरुः स एवोपजनक्रियत्वम् ।
द्विधैव तेनैतदथाक्षरं विदुः स्याद्वा लघु स्याद् गुरु नाधिकं ततः ॥४२॥

प्रज्ञाः क्षराः स्युर्विवृतास्तथा मताः प्रकाशते तत्र तदक्षरं स्फुटम् ।
आभासते ज्योतिरपीह तत्परं प्रज्ञा ततो ज्योतिरिति प्रचक्षते ॥४३॥

वर्णास्तदा ये विवृतास्त एव तल्लघ्वक्षरत्वं गुरुतां च गृह्यते ।
प्रकाशते तत्र परः स्वरो यतस्ततो विदुस्तान् विवृतान् स्वरानिति ॥४४॥

स्पृष्टेन भूतं विवृतेन प्रज्ञान्तःस्थेन च प्राण इहानुलक्ष्यः ।
यदक्रियं तत्तदथोपसर्गक्रियं तथैवोपजनक्रियं स्यात् ॥४५॥

अन्तःस्थतां ते विवृतेषु नामिनः स्वरा यथा यान्ति तथा धियोऽप्यभूः ।
प्राणत्वमायान्ति पुनः प्रसारणे प्राणास्तु चान्तःस्थवदीशते क्वचित् ॥४६॥

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then it is called 'Akriya'. Because it does not support any varṇa, it is said to be laghu (light). When it supports varnas behind and not what occur ahead, then it is called 'Upasarjanakriya'. This Svara also is said to be laghu only.

42. The Svara which supports the vyanjanas which are ahead is said to be Upajanakriya. Here there is need to bring into existence bala, whereas in previus case, bala need not be brought into play for providing support. Therefore it is said to be loaded with them and the Akṣara is said to be guru (heavy). Thus Akṣara which supports varṇas is of two kinds only viz. laghu and guru and there is no third kind.

43. The Varṇas supported by Akṣaras are called Kṣaras. We have already said that they are of three kinds viz. spṛṣṭa, vivṛta and antastha. Antastha is also called Īṣatspṛṣṭa. In the case of Brahman, the Kṣara which is supported by Akṣara has three forms viz. Prajñā, Prāna and bhūta. Prajña corresponds to Vivṛta state of varna in the Śabdaprapanca. It is in Prajña, Akṣara shines clearly. That is Akṣarajñāna takes place in Prajñā only. Prajñā is called Jyotis because illumination of Parajyotis, takes place here. We will explain this in great detail in our introductory essay.

44. Actually Vivṛtatva of varṇas only mean prakaśatva. In the varṇas, only svaras are said to be vivṛtas Laghutva and gurutva also take place there only. Laghutva and gurutva pertain to Vyanjanas because the Svaras support the Vyanjanas (consonants). Therefore pure Svara always shines in Akṣara. Therefore Svara is said to be Vivṛta because, its form is Prakāśa.

45. Having equated Vivṛtatva Varṇa in Sabdaprapanca to Prajñā of Kṣara in the Brahman case, Ojha tries to find out other similarities between these two. Spṛṣta varṇa group (linguals) has similarity to bhūta group in Brahmaprapanca because of gross nature (sthūlatva). While the linguals are pronounced by the touch of the lip the bhūtas which have sense of touch are of four kinds. The varṇa group belonging to antastha group has similarity to Prana group in Brahmaprapanca. Prana is in between prajñā and bhūta. It is lighter than bhūta and less suble than Prajñā. The quality of being without Kriyā and with Kriyā applies both in the varṇa case and in the Kṣara case. Prajñā is always actionless. Bhūtas belong to Upasarjanakriyā group. Prana belongs to the Upajanakriyā group. In the case of bhūtas the Kriyā is dormant and become active only when it undergoes samsarga. In the case of prāṇa, it has the potentiality of action but it deposits its kriyā on another thing.

46. Another similarity between antasthavarṇas and prāṇas is mentioned here. The svaras इ, उ etc. which are vivṛtas sometimes become antasthas य्, व् etc. and again by substitution come back to vivṛta

तदित्थमन्येऽपि तथैव भावाः शब्देषु ते तद्वदिहापि वेद्याः ।
शब्दे खलु ब्रह्मणि यः प्रविष्टः सम्युक् परं ब्रह्म च सोऽधिगच्छेत् ॥४७॥

४८. संतानाधिकरणम्

अथ प्रवाते पुनरूर्मयो या उत्थानमासां पतनं च रूपम् ।
रसेऽमृते ब्रह्मणि ता अनन्ता उत्थाय चोत्थाय पतन्ति तस्मिन् ॥४८॥
उत्तिष्ठते ब्रह्मणि सृज्यतेऽसौ पतत्यथो तत्र विलीयतेऽसौ ।
उत्थाय यावत् पततीह तावत् कर्मैतदेकं प्रथितं रसेऽस्मिन् ॥४९॥
एकैककर्मण्यपि कर्मभिन्नं तत्रापि भिन्नं पुनरत्र भिन्नम् ।
ऊर्म्यां परोर्मिः पुनरत्र चोर्मिः तत्रापि चोर्मिः पुनरन्तरन्तः ॥५०॥
सोर्मिर्हि सान्तानिककर्मदिष्टं क्षुद्रं बृहच्चैतदनन्तभेदम् ।
क्षुद्रं बृहत्यन्तरितं मतं वा क्षुद्रं बृहच्चेति पृथक् स्थितं वा ॥५१॥
महान् य उत्थाननिपातभङ्गो ब्रह्माण्डसर्गः प्रथितः स एकः ।
ब्रह्माण्डसर्गाः प्रभवन्त्यसंख्या भिन्नास्तदुत्थाननिपातभङ्गैः ॥५२॥
धीप्राणवाङ्मारुतसूर्यचन्द्रपृथ्वीति सत्ताऽवयवोत्थितिः स्यात् ।
पृथ्वी पुनर्धीत्वमुपेत्य लीना रसे भवेत् तत्पतनं महोर्म्याः ॥५३॥

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state. In the same way Prajñārūpa buddhi goes to the prāna state and again in the reverse process it comes back to Prajñā state (cf. 'यो वै प्राणः सा प्रज्ञा' कौ.उप). In this way we should understand the similarities between Parabrahman and Śabdabrahman. That is why, the saying goes that whoever is well established in Śabdabrahman automatically lands himself in Parabrahman. (cf. द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत् । शाब्दे ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति - उप).

48. Santanādhikaraṇam

48. Just like, waves appear in the ocean during windy condition, rise up and fall again, in the same way, in Rasa which is amṛta Brahman, infinite number of waves (balas) appear and fall back and disappear in Rasa again.

49. Karma appears in Brahman. It is called sṛṣti of Karma. There may infinite number of short lived Karmas, but they all form a chain of Karmas giving the appearance of single Karma.

50. Karmas have a number of secondary karmas just like there are many wavelets inside waves.

51. This big series of Karma waves is called Sāntānika Karma. These are of different kinds big and small. Sometimes small Karmas are inside a big Karma and sometimes small Karmas and big Karmas remain separate.

52. This Karma wave is characterised by rise and fall. The biggest of these Karma waves is called Brahmānda sarga i.e. creation of Brahmānda. When there are many similar big waves, then many Brahmāndas are created.

53. In this big wave there arise many secondary waves. These represent creation of the seven organs of this Brahmānda viz. buddhi, prāna, vāk, vāyu, sun, moon, and earth. In the falling stage of the

सूर्योद्भवोऽन्या पुनरुत्थितिर्मता सूर्यस्य नाशः पनतं तदन्तरे ।
तत्रापि पृथ्वी यदभूत् तदुत्थितेः पृथ्वीविनाशः पतनं तदन्तरे ॥५४॥

स एष रामः समभूत् तदुत्थितिर्मृतः स रामः पतनं तदुच्यते ।
इत्थं पृथक्त्वेन विभिन्नकर्मणामुत्थानपातानवधारयन्ति हि ॥५५॥

ब्रूते पचत्येति श्रृणोति भुङ्क्ते निद्रातितिष्ठत्यवलोकते वा ।
एतानि सर्वाणि बलानि भिन्नस्वोत्थानपातानि भवन्ति लोके ॥५६॥

पाकक्रियोत्थाननिपातभङ्गे नानाक्रियोत्थाननिपातभङ्गाः ।
तदन्तरन्तः क्रमतस्तदन्ते तूत्थानपाताः क्षणिके पृथक् स्युः ॥५७॥

४९. क्षणिकाधिकरणम्

उच्चावचानेकविधेषु तेषु सान्तानिकेषु क्षणिकानि सन्ति ।
सुशृङ्खलाबद्धनिजक्रियाणि बहुक्षणावृत्तिरतोऽस्ति तेषाम् ॥५८॥

सान्तानिकान्यप्यखिलानि धारावाहीनि कर्माणि भवन्ति किन्तु ।
सादीनि सान्तानि ततस्तृतीयात् प्रावाहिकाद्भिन्नतराणि तानि ॥५९॥

अथाखिलानि क्षणिकानि तानि सोत्थानपातानि भवन्ति किन्तु ।
धाराप्रवाहीणि न सन्ति तस्मात् सान्तानिकाद् भिन्नतराणि तानि ॥६०॥

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wave, i.e. when the wave is in the process of merging with the ocean of Rasa the reverse process commences with Pṛthvi and the last to get merged is buddhi. This represents the fall of that big wave.

54. A wave of bala which is inside the big wave of Karma gives rise to birth of sun. When the sun in the Brahmānda gets destroyed after its life period is over, the bala wave also gets merged with the ocean of Rasa.

55. Another wave of bala inside another Karma wave gives rise to the earth. After earth's life comes to an end and it gets destroyed and the bala wave which gave rise to it also disappears. The linking of earth to the sun takes place during the life period of bala wave.

55. The creation of earthly prānīs takes place from a smaller bala wave inside the big Karma wave. The same bala wave disappears after the death of that man. In this way rise (appearance) and fall (disappearance) of bala waves take place. In this way every Karma appears, goes through its life and disappears.

56. All the activities of man like, talking, cooking, hearing, eating, sleeping, etc. all are the results of the appearance, activity and disappearance of Karma waves.

57. All the activities mentioned above take place because of appearance of many secondary Karma waves and their rise and fall (activity and disappearance).

49. Kṣanikādhikaraṇam

58. Sāntānika Karmas are of many forms big and small. They become a chain of Karmas and give rise a stream of Karmas engaged in their respective activity. They last for a considerable time.

59. All Sāntānika Karmas flow like a stream but have a beginning and an end. Therefore we can distinguish between one chain of Karmas and another chain of Karmas.

बलं तु सान्तानिकमत्र भिद्यते तथापि नेदं क्षणिकैर्विना कृतम् ।
प्रावाहिकं चापि बलं प्रभिद्यते विना तु सान्तानिककर्मभिर्न तत् ॥६१॥

नित्यानुवृत्तक्षणिकस्य दृश्यते हेतुर्न तूत्थाननिपातयोः पृथक् ।
प्रावाहिकस्यापि पृथङ्न दृश्यते हेतुः प्रवाहे सततानुवर्तिनि ॥६२॥

सान्तनिकानामुभयं तदिष्यते सहेतुकं यत् तदनित्यमिष्यते ।
यत् साधकं बाधकमप्यमुष्य तद् बलं बलस्येति विचित्रतेक्ष्यते ॥६३॥

ज्योतिर्मयो मूलरसः प्रतिष्ठितः स सोत्क्रमः स्यादशनायया कृतः ।
तत्राशनायोत्क्रमते रसस्त्वयं सर्वत्र तस्यै स्थित एव लभ्यते ॥६४॥

वायुर्यथाकाशगतः समन्ततः परिभ्रमन्नम्बरतो न हीयते ।
मृत्युस्तथैवाऽमृतगः स उत्क्रमं गतोऽपि नैतेन रसेन हीयते ॥६५॥

५०. कर्मबन्धाधिकरणम्

स्वल्पाशनाया रसगाप्यपूर्णा नित्यं रसायोत्क्रमते परस्मै ।
तावद्रसं प्राप्य निवर्तमाना पुना रसायोत्क्रमते परस्मै ॥६६॥

संप्राप्य संप्राप्य रसं निवर्तते तस्या निवृत्तौ स रसोऽवशिष्यते ।
आत्मन्वितामेति न यावदुत्क्रमे तावद्गथैवोत्क्रमते निवर्तते ॥६७॥

60. All Kṣanika Karmas (short lived Karmas) appear, do their work and disappear. But they cannot form a stream of Karmas and in that respect they differ from Sāntānika Karmas.

61. However, Sāntānika Karma never occurs without Kṣanika Karmas. In the same way Prāvāhika Karma also though different from Sāntānika karma, never occurs without Sāntānika Karma.

62. Kṣanika Karma occurs in Rasa and its rise and fall go on for ever. But we do not know the cause of its appearance and disappearance. Similarly Prāvāhika Karma also goes on appearing and disappearing after some time. In this case also we do not the cause of its occurrence.

63. On the other hand Sāntanika Karma has a beginning and an end and the cause of occurrence is discernible. We also know that they are ephemeral. There is no relation between one bala (Karma) and another bala (Karma) in this case.

64. Rasa is always jyotisrūpa and though it gets displaced by aśanāyā bala, it never loses its dharma and sticks to its natural state of being all pervasive. Whatever disturbance, is seen in it, it takes place for the sake of aśanāyā.

65. Just like the Vāyu moves around in the background of Akāśa and can never be separated from Ākāśa, in the same way mṛtyu (bala) can never separate itself from Amṛta (Rasa). It is born there, it will exist there, show its activity there and disappear there only.

50. Karmabandhādhikaraṇam

66-67. Aśanāyā bala is by itself only of small magnitude. It always remains apūrṇa, that is its desire to acquire Rasa never ceases to exist. It moves around to acquire Rasa and after acquiring it quietens down but again rises up and moves round to get more. It never stops till it becomes Ātmanvī (a possessor of Ātmā).

यथा तरङ्गा उदके भवन्तो वृथैव नाशं परियन्ति भूयः ।
वाय्वम्बुबन्धेन तु फेनभूता आत्मन्विनः पोषकृतः प्लवन्ते ॥६८॥

सग्रन्थिबन्धेन तथा कृतात्मतां गताः स्ववृद्ध्यै प्रभवन्ति ते पुनः ।
मृत्यूत्क्रमाः प्राप्य रसं मुहुः क्रमादपूर्णमात्मानमिवाभरन्ति हि ॥६९॥

पूर्णं पुरा बन्धगतं च पूर्णं पूर्णात्पुनः पूर्णमुदच्यते तत् ।
पूर्णस्य पूर्णं परिगृह्यते चेदन्तेऽवशिष्येत तदेव पूर्णम् ॥७०॥

मात्राविशेषात्त्वमृते स मृत्युः संसृज्यते ग्रन्थिरिहोदितः सः ।
तत्कर्म बध्नाति नु बध्यते नु तत्कर्मबद्धं मतमत्र मर्त्यम् ॥७१॥

उत्क्रम्य वायुः स यथोदकेऽस्मिन्नाबध्यते तेन विभाति फेनः ।
आबध्यते ब्रह्मणि कर्म तद्वत् तन्मर्त्यमेतत् प्रतिभाति विश्वम् ॥७२॥

५१. कर्मप्ररोहाधिकरणम्

सान्तानिकं कर्म भवेत्प्ररोहवत् तस्य प्ररोहाः प्रभवन्ति हि त्रयः ।
मूलं च काण्डं च फलं च तत्क्रमादिच्छा क्रिया चावरणं च कथ्यते ॥७३॥

मूलं विदुर्वाऽध्यवसायमन्ये ज्ञानाशनायाकृतिभिस्त्रिकोशम् ।
ज्ञानादिहेच्छास्ति ततः प्रयत्नं स्वयं तदिच्छापदतो ऽभिनेयम् ॥७४॥

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68. For example, the waves that rise up in waters get weakened and die down in water itself when it is able to trap some water, with the help of the surrounding air, foam is formed and these get the nourishment from the Rasa (water) below and continue their independent existence for some time.

69. The foam that is formed on water become Ātmānvī and tries to make itself bigger but putting in more bala and trapping water again and again with the help of air. The foam is nothing but the active state of mṛtyu (bala) during which period it tries to make its Ātmā purṇa by chasing Rasa again and again.

70. Before the trapping of Rasa by bala takes place Rasa was pūrna. Even when it is subjected to bandhana, it continues to be pūrna. It is from this pūrna Rasa, pūrna Viśva comes into existence. What remains continues to be pūrna because Rasa occupies every bit of space. It is all pervasive. This is only a rewording of the Upaniṣad statement 'पूर्णमदः पूर्णमिदं... etc. For detailed explanation of this, see our book on 'Vedic Concept of Ātman'.

71. Mṛtyu's (bala's) samsarga with Rasa takes place in terms of mātras. It is called granthibandhana. It is Karma that effects this bandhana. It is this Karma that undergoes bandhana and it is this that is named mṛtyu.

72. Just like, the Vāyu that flows over waters gets trapped in foam and it is because of that the foam has an existence, in the same way, Karma gets tied to Brahman and this Karma supported by Rasa gives rise to this martya Viśva which we witness.

51. Karmaprarohādhikaraṇam

73. Sāntānikakarma has growing tendency. It has three types of growth. Just like in a tree we have three parts viz. mūla (root), kānda (trunk) and phala (fruit), in the same way, Icchā, Kriyā and Āvaraṇa are the three types of growth of Sāntānika Karma.

न मन्यतां चेतनमात्रनिष्ठं ज्ञानानुसार्यध्यवसायकर्म ।
ज्ञानेन्द्रियं चेतनमात्रनिष्ठं ज्ञानं तु सर्वत्र समं प्रवृत्तम् ॥७५॥
नृपक्षिपश्वादिशरीरसंस्था भिन्ना तदात्माध्यवसायभेदात् ।
यथात्मनो जीवनचेष्टितं स्यात्तस्यानुकूलं भवतीह गात्रम् ॥७६॥
सर्वेषु चार्थेषु मताशनाया सर्वोऽन्नमश्नाति निजं प्रयत्नात् ।
ईक्षां विनेच्छा न भवेद्यतस्तत् प्रज्ञापि सर्वत्र मताधिभूतम् ॥७७॥
काण्डं विदुर्वा व्यवसायमन्ये कम्पो गतिः क्षोद इति त्रिकोशम् ।
कम्पो गतिः स्यादथ नोदना स्यात्त्रयं क्रियावृत्तिपदाभिनेयम् ॥७८॥
कम्पः स उच्छेदपरा क्रिया चेत् फलोन्मुखी चेदिह सा गतिः स्यात् ।
सा नोदना भिन्नबलोन्मुखी चेदेकोऽयमर्थस्त्रिविधः प्रदिष्टः ॥७९॥

74. Some scholars think, corresponding to Mūla in the case of tree, we have Adhyavasāya in the Brahman case. Adhyavasāya according to Sānkhyakārika means buddhi ('अध्यवसायो बुद्धिः'). The gross form of buddhi is Adhyavasāya. Buddhi itself is Mahān which is of Śakti form. This Adhyavasāya has three kośas i.e. it projects itself in three forms. They are Jñāna, Aśanāyā (Icchā), and Prayatna. The Kārya-Kāraṇa relation of these three things is contained in the following statement in Nyāyaśāstra.

"ज्ञानजन्या भवेदिच्छा इच्छाजन्या कृतिर्भवेत् ।

कृतिजन्यं भवेत् कर्म तदेतत् कृतमुच्यते ॥"

In the earlier school, Icchā covers all the three.

75. Ojha says that we should not think that Jñāna, Icchā etc. are confined only to Cetanaprāṇīs. Actually these which represent the growth of Karma produced by Śakti is present in all Cetana and Acetana prāṇīs.

The only thing is, because of absence of indriyas, these do not come to light.

76. This Adhyavasāya which is the form of Karma's growth is present everywhere in different forms. Humans, animals and birds body build and the placement of the various avayavas according to the body formation are all carried out according to the forms, size and nature of this Adhyavasāya. We have dealt with Ākṛti Mahān in our book on Vedic Concept of Ātman and this Adhyavasāya is only a gross form of that. All activities of the individual prānis are in conformity with their body build and placement of avayavas and their capabilities.

77. Desire (Aśanayā) is experienced by every prāṇī. Every prāṇī takes food after acquiring it with effort. Without jñāna, (ईक्षणम्-पदार्थज्ञानम्) there cannot be any desire. Therefore in this samsāra prajñā is present in all bhūtas. That is even in trees and materials like iron, Prajña is present because it acquires rust on it. Many transformations take place in stones and so on.

78. There are others who believe that the trunk of the tree (Kānda) corresponds to Vyavasāya in Karma sphere. This Vyavasāya also has three kośas viz. Kampana, Gati and Nodanā. All these are only different vṛttis (courses) in Kriyā.

79. Kampa is that Kriyā which causes destruction. That Kriyā which brings reward is called Gati. That kriyā which causes the coming into existence of another bala at another place is called Nodanā.

फलं विदुर्ब्रह्मणि भोगमन्ये भोगः स संस्कार इहात्मनो यः ।
माया च सत्यं परकर्मबीजं यज्जायते तेन फलं त्रिकोशम् ॥८०॥

रसेऽमिते स्यादभितो मितिर्या माया तु सोक्ता बलमन्यदेतत् ।
अभ्वं तु सत्यं मितिनामरूपे छन्नं हि सत्येन सदामृतं तत् ॥८१॥

क्रमाद्बलं यद्घनतामुपेयात् तद्वासनाख्यावरणं रसस्य ।
तद्बीजमुप्तं पुनरत्र मूलं भूत्वा प्ररोहत्यपरं प्ररोहम् ॥८२॥

यच्छाद्यते तेन रसो रसेऽथवा वसत्तदा वासयते परं रसम् ।
तदुत्तरं वासयते पुनर्बलं सा वासना तेन च भावना मता ॥८३॥

सा वासनाऽपि त्रिविधा निरुक्ता विकर्म चाकर्म च कर्म चेति ।
ये वै यमा ये नियमाश्च तानि कर्माणि यज्ञश्च तपश्च दानम् ॥८४॥

अकर्म्म यन्नात्र परत्र कामः क्रोधः प्रजातिर्व्यसनं विकर्म ।
कर्म प्रसादं च विकर्म बन्धनं न किञ्चिदग्रे जनयेदकर्म ॥८५॥

प्रसादवृद्धिक्रमतः सुखोदयो निःश्रेयसं चातिशयात्प्रसादतः ।
क्रमेण नैष्कर्म्यमुपागतं यदा चैकत्वमायात्यमृतं सुखं हितम् ॥८६॥

80. Other scholars think that the reward of Karma is the bhoga in Brahman. The samsakāra that takes place in the Ātman is called bhoga. This bhoga again has three kośas viz. Mayā, Satya and Parakarmabīja.

81. Here Ojha explains these three kośas. That bala which produces limitations in the limitless ocean of Rasa is called Māyā. The other kośa which is called Satya is also named Abhva, which has got nāma and rūpa. That is, the limit of the thing is easily defined by nāma and rūpa. The Brāhmana statement 'नामरूपे सत्यम्' only means, that the created thing has Satya which is dependent on mūla satya of Brahman. The Brāhmana further says, सत्येन अमृतं छन्नम्. Thereby indicating that Abhva has dependent Satya (āśritasatya).

82. The bala which is of miniature form in the beginning grows into a bigger one after some time, then it becomes an āvarana on Rasa in the form of vāsanā. This vāsanā sows the seed for the coming into existence of other Karmas.

83. Explaining the etymology of the word Vāsanā Ojha says, that the word Vāsanā is derived from the root 'वस आच्छादने' or from the root 'वस निवासे' रसमाच्छादयतीति वासना । or स्वयं रसे वसति, रसान्तरं बलान्तरं च पुनः रोहक्रमेण तत्र वासयतीत्यर्थः । That is that which produces a cover on Rasa is Vāsanā. Or that which resides in Rasa and also gives place to the growth of another bala supported by Rasa. We can also say Karma generated Samskāra is called Vāsanā. Jñāna generated Samskāra is bhāvanā.

84. Vāsanā is of three kinds viz. Vikarma, Akarma and Karma. That Vāsanā which generates a Karma which pleases and elevates the Ātmā, is of Karma form. That Vāsanā which generates a Karma which brings misery and causes harm to Ātmā is of Vikarma form. That Vāsanā produces Karma which is neither beneficial, not harmful to Ātmā, is of Akarma form. Those Karmas which involve yamas and niyamas (indriya nigraha and Ātmanigraha) are beneficial Karmas and they are Yajña, Tapas and Dāna.

85. Under the Vikarma class are Kāma (desire), Krodha (anger) and others which are generated by these. Vikarma is what does not produce any effect or any other Karma. Karma produces enlightenment,

विभूतिमान् स्यादथ निर्विभूतिर्बन्धो द्विधा तत्र विभूतियोगात् ।
आद्ये क्रमेणाभ्युदयः सुखं स्यादन्यत्र दुःखं भवति क्रमेण ॥८७॥

बन्धः प्ररोहाय पुनः प्ररोहः पुनः प्ररोहस्तदितिक्रमेण ।
तैस्तैः प्ररोहैः पुनरात्मनोऽयं महाप्ररोहः क्रमते चिराय ॥८८॥

५२. कर्मवृक्षाधिकरणम्

विकर्मवृक्षः स महाप्ररोहः क्वचिद्विशुष्कः प्रलये प्रसुप्तः ।
पुनर्नवं पोषमितो विसर्गे विमोक्षपर्यन्तमनुक्रमेण ॥८९॥

अश्वत्थवृक्षोऽयमुदीरितः पुरा बुधैर्यमालम्बत एष पूरुषः ।
अधः प्रशाखः पुनरूर्ध्वमूलवान् रसेऽमृते मूलममुष्य सुस्थिरम् ॥९०॥

अधस्तथोर्ध्वं प्रसृताः प्रशाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥९१॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
छन्दांसि पर्णानि मतानि यस्मिन् यो वेद तं वेदविदेष एव ॥९२॥

Vikarma produces bondage.

86. Prasāda leads to enlightenment and sukha. Buddhi gets power of concentration and that leads to Mokṣa. Release from Karmabandhana takes place which leads to Naiṣkarmya state. Ātmā becomes free from Karmavāsanas and that leads to Mokṣa.

87. Karmabandha takes places in two ways. Karma's sambandha with Rasa takes place through Vibhūti yoga. Therefore Karma is of two types viz. Vibhūtimān or without Vibhūti. In the former case because of Vibhūti yoga, sukha results. The latter brings duhkha.

88. Karmabandha takes place for the growth of Karma. That Karma causes the growth of another Karma. Because of this Karmavṛddhi, man takes birth, lives for some time, then dies, then again he is born, lives for some time, again dies and is again born and so on. This endless Karma represents a Mahapraroharūpa of Karma which has been in existence in this Jagat for a very long time.

52. Karmavṛkṣādhikaraṇam

In six verses in this Adhikarana, Ojha describes the Karmavṛkṣa beautifully.

89. The Vikarmavṛkṣa which binds the Ātmā is really very big. Sometimes it becomes emaciated and becomes dry (as what takes place in Samādhi). During Pralayakāla it becomes dormant. But again when Sṛṣtikāla commences it grows up again and becomes strong and well nourished. This cycle goes on till mokṣa takes place.

90. In olden days, our sages gave the name Aśvattha vṛkṣa to this Karma vṛkṣa. Puruṣa is always found with this vṛkṣa. It has its roots in the upper regions and has its branches extending downwards. Its roots are well established in amṛta Rasa.

91. Its branches extend both downwards and upwards. The branches have secondaries also. Its branches grow with the three guṇas. Its leaves are filled with viṣayas. Mayā bala binds the Rasa and the Rasa bound to Karma which with the support of Rasa produces the many things that we witness around us.

अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्वा ।
ततः पदं तत्परिमार्गितव्यं निवर्तते यत्र गतो न भूयः ॥९३॥

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ।
परोऽतिशेते पुरुषोत्तमोऽसावतीत्य विश्वं क्षरमक्षरं च ॥९४॥

इति परविद्याध्याये बलाधिकारस्तृतीयः ॥३॥

इति ब्रह्मविज्ञाने परविद्यायामुत्तरार्धे बलप्रतिपत्तिविभागे कर्माधिकारः पूर्णः ।

५३. उपसंहाराधिकरणम्

इतीत्थमर्थः सर्वोऽपि क्षराक्षरपरीक्षया ।
प्रतीतिमात्रसंसिद्धो दर्शितः स्वानुभूतिवत् ॥१॥

रसं बलं च पश्यामो यत्किंचिदिह दृश्यते ।
तत्र मूलरसो मूलबलं च परमुच्यते ॥२॥

बलं कर्मेति निर्दिष्टं रसो ब्रह्मेत्यधीयते ।
कर्मैव श्रमणा आहुर्ब्रह्मैव ब्राह्मणा विदुः ॥३॥

भूमज्योतिःप्रतिष्ठाश्च तथेच्छावरणक्रियाः ।
इति षट् शक्तिविज्ञानं परिविज्ञानमुच्यते ॥४॥

षडप्येताः शक्तयः स्युः सृष्ट्युत्पादनहेतवः ।
सर्वात्मना तु विज्ञानमसाध्यमिति चक्षते ॥५॥

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92. The real nature and form of this Karma vṛkṣa is not easily discernible. Neither its end nor its beginning have an established state. The leaves of the tree represent the creations which are subjected to chandas or limitations. Whoever understands the true nature of this vṛkṣa is said to have knowledge of the Vedas. (cf. मा छन्दः प्रमा छन्दः-तै.सं.)

93. This Karmavṛkṣa is called Aśvattha whose roots are deep and strong. One should cut this with the axe called asanga and should seek that place from where he will not return to this Samsāra.

94. I offer myself (my Ātman) to the first Puruṣa (Avyaya) who has given rise to this samsāra. He is Para, and is Puruṣottama and is above Viśva, Akṣara and Kṣara Puruṣas.

With this Ojha completes his exposition of Karma.

53. Upasamhārādhikaraṇam

Ojha concludes his exposition of Siddhāntavāda in this adhikaraṇa.

1. Ojha says he has tried to explain the things around us, as he understands them through the examination of Kṣara and Akṣara Puruṣas.

2. Rasa and bala have their source (mūla Rasa and mūla bala) in Para (Avyaya) Puruṣa.

3. Bala is Karma and Rasa is Brahman (Jñāna). The Buddhists maintain that everything is Karma only. On the other hand thee Brāhmaṇas maintain that it is all Brahman only.

4. The understanding of the Vijñāna pertaining to the six śaktis viz. Bhumā, Jyotis, Pratisthā, Icchā,

भूमा ज्योतिः प्रतिष्ठा वा शयनावरणं क्रिया ।
यावन्निरूपितं किञ्चिदक्षरे च क्षरे च तत् ॥६॥

क्षरमक्षरमेवोक्तं रसस्य च बलस्य च ।
रूपं मुक्तिर्विवर्तो वा न शक्यं वक्तुमण्वपि ॥७॥

कर्त्ता गोप्ता च देवानां पुना ब्रह्मा बभूव ह ।
स एवोद्भावयामास ब्रह्मविद्यामिमां पुरा ॥८॥

ब्रह्मविद्याप्रभावेण यज्ञविद्या च सोऽत्यगात् ।
तत्राध्यक्षोऽभवद्विष्णुर्यज्ञविद्याप्रवर्तकः ॥९॥

विराजौ तावुभौ ब्रह्मविष्णू साम्राज्यरक्षकौ ।
ब्रह्मा विद्याप्रभावेण विष्णुर्यज्ञप्रभावतः ॥१०॥

तावेव सर्वप्रथमं ब्रह्मविद्यामपश्यताम् ।
किन्त्वेनयोरपि रसे बुद्धिः प्राक्कुण्ठिताऽभवत् ॥११॥

यज्ञविद्या प्रसिद्ध्यर्था ब्रह्मविद्यानुगामिनी ।
देवविद्या पराप्यासीद्देवर्षिभिरुदीरिता ॥१२॥

इत्थं विद्यात्रयी लोके वेदशब्देन कथ्यते ।
अपौरुषेयी सा विद्या यया सृष्टिः प्रवर्तते ॥१३॥

Āvaraṇa and Kriya constitutes full knowledge of the samsāra around us.

5. These six Śaktis are instrumental in the creation of Viśva. We will not be able to understand the science of creation processes in all their aspects fully.

6. We have explained the above six Śaktis pertaining to Akṣara and Kṣara Puruṣas to the extent possible.

7. We have explaind only Kṣara and Akṣara Puruṣas and their Śaktis. The true nature of Rasa and bala, the processes involved in the mukti of the Ātman, the processes which are undergone by Rasa to become this Viśva etc. are beyond our comprehension.

8. In very ancient times, one Brahmā who was responsible for the creation and protection of Devas, propounded for the first time this Brahmavidyā.

9. It is through Brahmavidyā, Brahmā mastered yajñavidyā. Yajñavidyā is presided over by Viṣṇu (यज्ञो वै विष्णुः) and it is he who set it into operation.

10. Brahmā and Viṣṇu are called 'Virāt'. These are responsible for the protection and nourishment of this Viśva. Brahmā makes use of Brahmavidyā in his work and Viṣṇu makes use of Yajñavidyā in his work.

11. Both Brahma and Viṣṇu mastered Brahmavidyā but in the matter of understanding the true nature of Rasa, they too were not successful. (cf. "संविदन्ति न यं वेदाः विष्णुर्वेद न वा विधिः । यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" ॥ - उप).

12. In order to master Yajñavidyā the Devarṣis propounded Devavidyā which is closely associated with Brahmavidyā.

वेषभूषामानपण्यनीतिभाषाक्षरादिका ।
लोकविद्या यथाऽन्यान्या पुरुषैः कल्पिता भवेत् ॥१४॥
न तथेयं वेदविद्या पुरुषैः क्वपि कल्प्यते ।
द्रष्टृभिः पुरुषैस्त्वेषा वस्तुसिद्धैव दृश्यते ॥१५॥
यथा यज्ञा यथा देवा यथा वा ब्रह्मकर्मणी ।
जगद्रूपेण वर्तन्ते सा दृष्टिर्वेद उच्यते ॥१६॥
यद्वेद्यं विद्यते नित्यं तदत्राविदितं न हि ।
कर्मातीतो रसस्त्वेको ज्ञातोऽपि ज्ञायते न हि ॥१७॥
"संविदन्ति न यं वेदा विष्णुर्वेद न वा विधिः ।
यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" ॥१८॥
"यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम्" ॥१९॥
यो मन्येत सुवेदेति दभ्रमेव स पश्यति ।
मीमांस्यमेव तद्रूपं यस्त्वं वेदेषु वास्य यत् ॥२०॥
नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२१॥
यावत्तदवरे स्थाने तावद्विज्ञातुमिष्यते ।
परस्थाने स्वतन्त्रं तद्रूपं ज्ञातुं न शक्यते ॥२२॥
सर्वात्मना तु तज्ज्ञानमवरेऽपि न शक्यते ।
अनीशः शक्तिचरितं को नु विज्ञातुमर्हति ॥२३॥

13. The three Vidyās mentioned above viz. Brahmavidyā, Devavidyā and Yajñavidyā are known as 'Veda'. This Vedavidyā is known as Apaureṣeyī i.e. no Puruṣa is responsible for the coming into existence of this Vidyā. It is Īśvara's or Nature's gift to us. Sṛsti goes on on the basis of this Vidyā.

14. Only Laukika Vidyās like those which are used for making garments, ornaments, carrying out trade, for rendering justice and understanding law, order etc. are man made.

15. Veda Vidyā is nothing but the constructive processes of creation that take place in Nature and therefore they came into existence by themselves. Ṛṣis are only draṣtas (seers), to whom, they revealed themselves during Samādhi state that is, when the made concentrated efforts to understand Nature in all its aspects.

16. The knowledge of the true nature of Yajñas, knowledge of the true nature of Devatās, knowledge of the nature of Brahma (Jñāna) and Karma (Kriyā), all these constitute Veda. All the above have brought the Jagat into existence.

17. From this verse to the twenty first verse, Ojha quotes Upaniṣad statements which were relevant to his study. These are well known to readers.

22. We can only aspire to know what all we can about the worldly things. Things beyond this loka

अत्यल्पमपि विज्ञानमिह श्रेयस्करं भवेत् ।
तेनास्मिन् परविज्ञाने सर्वदा यत्नवान् भवेत् ॥२४॥

अक्षरं वा क्षरं वापि यत्किञ्चिदनुबोध्यते ।
सर्वं तत्तस्य विज्ञानमिहैवोपनिषीदति ॥२५॥

रहस्यमक्षरज्ञानं स्याच्च यस्मात् प्रतिष्ठितम् ।
तस्मात् तत्परविज्ञानमिहोपनिषदुच्यते ॥२६॥

सेयमुक्ता परा विद्या तया विज्ञायतेऽक्षरम् ।
निष्णातः परविद्यायामक्षरं ज्ञातुमर्हति ॥२७॥

इति श्री मधुसूदन विद्यावाचस्पतिप्रणीते ब्रह्मविज्ञाने परविद्याध्याये सिद्धान्तवादः पूर्णः ।

are beyond our correct comprehension.

23. There are several Viśvas like this and we cannot understand anything about them. We are ordinary human beings. How can we aspire to know everything about the activities of Māyāśakti.

24. Whatever little we know about this Vidya, it is bound to bring us prosperity and happiness. Therefore we should always strive to acquire as much knowledge as possible of Parapuruṣavijñāna.

25. Upaniṣads contain the Vidyās of Akṣara and Kṣara. We have to acquire them from these only. It is this knowledge that takes us near to Vidyā of Avyaya Puruṣa.

26. Akṣarajñāna is full of rahasyas (hidden details) because Akṣara has his support on Para Puruṣa. Therefore Para Puruṣa Vijñāna is called Upaniṣad which is a compendium of rahasyas.

27. We have thus exposed Parāvidyā in this text to the extend possible. It is through Parāvidyā we can understand the true nature of Akṣara.

